29. A. 16.

A
Preparatiue to Contentation:

Conteining a diſplay of the wonderfull distractions of men in opinions and ſtraunge
Conceits:

And of the ſeuerall Diſcontentations which are incident to
euerie particular vocation and condition of men in
this life, with the cauſes and inconueniences of the ſame:

Alſo how they may be either ſalued or qualified,
pacified or eaſed.

Confected Applicatorie, eſpecially to this people
and time, as an Argument moſt neceſſary and
profitable to be vrged.

By Iohn Carpenter.

1. Pet. 2. 17.
Loue brotherly fellowſhip. Feare God,
Honour the Prince.

Prou. 24. 21.

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TO THE MOST
Noble *Theophilus*, the friend, and welbeloued of God: *I. C.* wiſheth the right happie increaſe and continuance of the Grace, *loue, and peace of God, and the high-eſt felicitie in Ieſu Chriſt.*

AS he which regardeth the wind, ſhall not ſow: and he that reſpecteth the cloudes, ſhall not reape, (as ſaith Salomon) ſo, if euery wel-willing mind that would gladly benefit the Church and common wealth, ſhould bee diſcouraged by the partiall cenſures of ſtraunge conceited heades, and the ſtinging obloquie of vncharmed tongs (wherewith the ingratefull worlde is repleniſhed) many things which bee both profitable and neceſſarie for either ſtate, would bee couched in thriftleſſe obſcuritie: and, as a thouſand learned wits haue hitherto bin thereby the ſooner occaſioned to fling from their fingers, both the pen and the paper, enterring moſt vnhappily their Lords Talent: there would preſently be ſeene too too many of thoſe negligent fooles, which perceiuing that all trauailes and the perfection of workes do purchaſe emulation and enuie of one man towards another, doe folde their handes with this ſorie reſolution: Yet one morſell with quietneſſe, is better, then both the hands full with labour and vexation of ſpirit. *And as for mine owne parte (moſt Noble* Theophilus) *al-*

Eccles 11,4

Eccles.4.5.6

though I ſpeake of peace, and prepare for Contentation, yet haue I no leſſe cauſe of care and diſcouragement proffered me therein, when I aſſure my ſelfe to meete with them which are Enemies to peace, and (in their Diſcontented hearts) prepare themſelues to warre: for as the moſt vnnaturall maladies and venemous humours do moſt ſtrongly wraſtle and ſtriue againſt the ſoueraigne ſalues, and wholſome medicines which are diſcreetly prepared and applied to expel and purge them, & to reſtore health vnto the patient: ſo is it the nature of the vaine men of this world (eſpecially of ſuch as are Moriones Diaboli, I meane the diuiders of religion) to ſtriue and ſtruggle againſt thē which prepare to purge and heale ſuch paſſionate perſons. Neither will they like well of any medicine, how good and ſoueraigne ſo euer it bee, that ſhall be applied vnto their maladies. Howbeit, becauſe The Truth is ſtrong and preuaileth, and the Author of Truth hath taught, that whoſoeuer he bee which hath receiued either one Talent, or two Talents, or fiue Talents, after his abilitie, hee is to imploy and occupie the ſame accordingly: and hath alſo willed all them who minde to bee worthie partakers of the Supper of the great King, to eſchewe all excuſes and delaies: I haue therefore preſumed and aduentured in this ſort to caſt fourth my bread as on the face of the waters; yet in this good hope, that
Eccles.11.1 in the length of dayes it ſhall bee recouered, and that my labours in the Lorde ſhall not bee in vaine.

Next, for aſmuch as it is the bounden dutie of euery leige Subiect, ſo to tender and regard the ſafetie of his Prince,
1.Cor.15.58 and the welfare of his Countrey, that when he perceiueth either the forreigne enemie to prepare his forces and endeuour to inuade; or the vnnaturall Subiects to withdrawe their obedience and incline to rebellion; hee withſtande the one and ſuppreſſe the other to his power; defending

and preſeruing both his Prince and Countrey, I thought it no leſſe my dutie to do the like. Therefore, when I conſidered how Nimrod that mightie Hunter before the Lorde, on the one ſide had called together and muſtred his forces and aſſiſtants towardes the reedifying of the confuſed Tower of Babel, and that the diſſembling Edomites on the other ſide, had aſſayed to raiſe and pull downe the repayred walles of Hieruſalem: and had taken unto them in that action, the Iſmaelites, the Moabites, the Hagarenes, Gebal and Ammon, and Amalek, the Philiſtines, and them that dwell at Tyre, with Aſſur, who haue caſt their heads togither, and are confederate againſt the Lord and his holy Annointed; yea, and that ſome other, pretending to new build with Zorobabel and the principall fathers of Iſrael, haue rather hindred, then any way furthered the Lords worke, and haue practiſed without ceaſing to reduce our State, and ſo well ordered Common-wealth into an herdeleſſe Anarchie, and lawleſſe libertie, which ingendereth nought elſe, but a monſtrous Ataxie and woefull infelicitie (from the which, I beſeeche God in his mercie to keepe and defend vs): I was thereupon vehemently prouoked and ſtirred up to ſtand foorth and to acquite my ſelfe (though as the meaneſt of others yet) Zorobabel, Nehemiah, and other the principall Builders vnder our moſt redoubted Lord Ieſus, to ſet hand to the Lords worke, the which being begun, he would ſhould be vrged: beeing in hande, hee willeth to bee furthered: and beeing accompliſhed, he commaundeth the ſame to be maintained accordingly. To, and for the which purpoſe, I haue taken in the one hand an Inſtrument to build for and with Iſrael: & in the other hand a Sworde to fight againſt the foes of Iſrael: beeing right well aſſured, that the wiſedome of God (the which I reuerence and highly eſteeme) is better then the weapons

Pſal. 137

1 Iſra. 4. 23.

VVant of gouernment.

A confuſion or diſorder.

of warre: and that the valour of his Grace is preferred far aboue al the power, prudence, and pollitie of man. And ſeeing that it is that naughtie humor of Diſcontentation. *(engendred in Ambitious heads, and in diſtracted mindes) that ſo much enflameth & agonizeth the ſtate of our church and Common-wealth, the which it laboureth to loade with ſuch inconueniences, as are not onely dreadfull and daungerous, but moſt miſerable and remedileſſe. I thought it good in this time, and vpon this occaſion, to diſplay on the one ſide, the horribleneſſe of that humour, and to diſſwade all men from the ſame: on the other ſide, to ſhewe the vnſpeakeable good of* Contentation *) the which ſpringeth vp of the feare of God, and combineth with true obedience to the Prince and brotherly loue) and to perſwade all men to imbrace it, as that which is not onely commaunded and commended in the word of God, but alſo eſteemed, honoured and obſerued of them that be the Lords. For this cauſe I haue both framed and intituled this diſcourſe,* A Preparatiue to Contentation. *This hauing finiſhed, and perpending to whome I might chiefely dedicate the ſame, I happily thought on thee* (Moſt Noble Theophilos) *to whoſe Nobilitie before all others, I both preſent and commend it, mooued to this choiſe by no meane cauſes. For firſt I conſider of thy* wor-
1 thineſſe *beeing (indeede) the friende and welbeloued of God, and therein preferred to all others, as is the ſoule to the body and things cæleſtiall, to the things terreſtriall.*
2 Next, I am not ignorant that theſe and ſuch like things
2 *which concerne the kingdome of God, doo properly appertaine vnto ſuch as being of God beloued, doo alſo loue and feare him, the which Saint* Luke *well conſidered, and therefore hauing compoſed two learned Volumes of the Euangelicall Hiſtory, he dedicated them both vnto his deare* Theophilos. Luke 1.3. Acts 1.1. *Thirdly, it is certaine*

that the moſt reuerend Name *and note of thy* Nobilitie, *doth adde ſuch an Admirable Grace to the things, which to the ſame commended thy worthineſſe, vouchſaueth to accept, that in regard thereof, they are the ſooner admitted and imbraced, as thoſe, which were ſometimes offred in the Temples, and conſecrated to holy vſes, haue beene eſteemed for pretious Iewelles, as* Plynie *ſaid, writing to* Veſpaſian *the Emperour.*

4 *Thy right willing and gratefull heart, in the ready acceptation and right eſtimation of thoſe things (though ſlender and by meane perſons) of good will dedicated to thy Nobilitie, is apparant and commended: the which (beeing well weighed) could not but mooue me at this time, to caſt into thy Treaſure-houſe this my good-wil offring, though ſo ſlender, as the two mytes of the pore wydow mentioned in the Goſpell.*

5 *Being the faithfull of the Lord, and of him ſo wel-beloued, thou wilt not admit, that either thoſe which ſlide of ignorance, infirmitie or feare, ſhould bee made publique examples of diſgrace: or that whatſoeuer is eyther ſayd, written, or wrought (eſpecially by them that thereby endeuour to benefit the church and common-wealth) ſhoulde bee wreſted and vrged with hard cenſures and like conſtructions: but rather, that the multitude of ſinnes ſhould be charitably couered, and all things taken in the better ſence, and fauourably conſtrued. Therefore I haue beene moſt willing to ſubmit my ſelfe and my labours in this parte vnto thy godly Iudgment, and right charitable conſtructions.*

6 *As it hath pleaſed god in his loue & mercie, both to grace and protect thee, ſo hath he alſo giuen thee a will & abilitie to fauour and defend both his ineſtimable truth, & the true profeſſours thereof: that ſo, howſoeuer the worldlings rage and raue againſt the one and the other, VViſedome may bee*

yet iuſtified of her Children: the Truth and her louers approued and defended of them that loue and feare the Lord.

7 Finally: I haue been moſt willing (moſt worthie Theophilos *) in this ſort to ſignifie my heartie affection and good will towards thee: for whoſe happie increaſe and perſeueraunce in the loue and grace of God, with all proſperitie I pray dayly vnto his Diuine Maieſtie, and that by thine happie Miniſterie he would vouchſafe yet to helpe, ſuſtaine and edifie his Church, and promote and further that true, auncient, liuelie and Catholique faith and holy Religion within this realm and Church of* England: *the which hath theſe many yeares of our peace bin worthily defended in the ſame, by our right Chriſtian and moſt Soueraigne Princeſſe Queene* Elizabeth, *whoſe moſt excellent Maieſtie, the moſt mightie God long proſper and preſerue to reigne ouer vs, for the comfort of his Church, and his high Glorie. And thus I commend this* Preparatiue *vnto thee (moſt Noble* Theophilos*) and thy ſelf vnto him who hath both loued, graced, and bleſſed thee in his Sonne Ieſu Chriſt: to whom be praiſe and glory for euermore, Amen.*

The whole booke is diſtinguiſhed into 26. Chapters, the Contents whereof are theſe, vz.

CHap.1. *Of the miſery and diſcontentation of worldly men, with the author and cauſe thereof.*

Chap.2 *The practiſe of the enemy trobling the church and the common-wealth of England*

The ingratitude and diſcontentation of Engliſh-men

Chap.3 *The mal-contented Papiſt his practiſe, pur- and daily expectation: how he muſt be pacified*

Chap. 4 *The Papiſt hath taken a bad cauſe in hand*

Chap.5 *The B. of* Rome *is plainly deciphered to be that very Antichriſt,* Apo.13

Chap.6 Mahomet *was not that Beaſt, which* Iohn *noted vnder the number* 666*: but the number is founde in certaine words which concerne the B. of* Rome*, &c.*

Chap.7 *The puniſhment of traiterous Papiſts is iuſtly inflicted, their ſuffrings, and their confuſion with Antichriſt*

Chap. 8 *The fooliſh zeale and ſingular conceits of certaine which iuſtifie themſelues, and contemne others: their deſire of reformation of that they conceyt to be amiſſe.*

Chap.9 *The malepertneſſe of certaine priuate perſons which preſume to cenſure the Prince, the Magiſtrates, and Miniſters*

Chap.10 *Of certaine proud, curious and diſcontented heads, which diſdaining the plaine ſence of holy ſcriptures, and the iudgement of all the auncient and learned Fathers and wiſemen, do daily hatch ſtraunge opinions, and thruſt them into the Church, which they endeuour to rob & throw downe, &c. yet vnder a good pretence. Againſt Polypragmoſyne.*

Chap.11 *VVe may not dreame of better euents of our* *ſtudies, then others haue had before vs: againſt Innouatiōs.*

Chap. 12 *The ambitious perſons, wanting preferment, begin to ſlaunder, condemne and contemne the Magiſtracy and the lawes: the Prince is to be honoured, and the lawes to be abeyed of good ſubiects*

Chap. 13 *Sedition is a vile and noyſome thing: euery good man knowing the daunger thereof, doth wiſely fly and eſchue it.*

Chap. 14 *Stop not one inconuenience with another, be thankfull to God, and preuent miſchiefs timely.*

Chap. 15. *Happy bee they that proteſt well, and walke accordingly. Three kindes of Proteſtants*

Chap. 16 *The examination of ſome particular parts of title Proteſtants*

Chap. 17 *The former Argument is continued. Men, being at peace under a peaceable Prince, waxe weary of wel doing: contemne Religion, &c. Neyther can they take heed by other mens plagues*

Chap. 18 *An inſtruction for all Chriſtians. A caueat for Engliſh-men*

Chap. 19 *There is no ſtate nor condition of man, free of his croſſes and troubles in this life. Of the Prince, of the Magiſtrate, and diſcontentation of thoſe high States*

Chap. 20 *The troubles and afflictions of the Miniſter, of the Houſholder, of the Schoolmaſter, of the Scribe, and of other faculties and conditions of men*

Chap. 21 *Many men are diſtracted in the conſideration of the diſorders of this world. Men are in theſe dayes ingratefull for good deſerts. The neceſſitie of inſtruction and good admonitions*

Chap. 22 *The beſt medicines for the cure of mans maladies, muſt be made of the word of God.*

An eſpeciall Comfortatiue for the Magiſtrate

Chap.

The Contents.

Chap.23 *Conſolations and inſtructions for the Paſtor*

Ca.24 *Comforts to content the Houſholder, the Scribe, and other perſons, in their ſeuerall places*

Chap.25 *Euery man is to take the benefit of* Time, *to keepe himſelfe within the boundes of his owne Vocation: to depend on the diuine Prouidence: the vnlike endes of pietie, and impietie.*

Chap.26. *VVe ought to acknowledge and ſubmit our ſelues to the power, mercy, and will of God: to eſchew Contention, to reteine Contentation; and to pray to God for ſtrength and opportunitie to performe our duties.*

The Argument of this *Preparatiue*, compoſed of the words of Chriſt.

The Elder Brother was diſpleas'd,
and ſtood without, and freated:
Then therefore came his father foorth,
and gently him entreated.

A *Valeto* to the Præparatiue.

God guide thee well my Præpratiue,
to peace and Contentation:
Thus now at length, as needfull is,
compoſ'd in contemplation:
The Turke and Pope will freat and threat,
the glorious Phariſee:
The Sectaries, and Sciſmatikes
will burne and baniſh thee.
The Epicures Cyclopicall
will grunt at thee lyke Hogges:
And all the godleſſe Atheiſts will
against thee barke as Dogges:
But feare them not, whiles truth and fayth
and reaſon can thee ſtay:
And for thy good ſucceſſe, to God
the Chriſtians true ſhall pray.
Adieu therefore, prepare the mindes
of men, to Contentation:
Eſpecially my Countrey-men,
I meane, the Engliſh Nation.

Vale.

To the true Chriſtian and indifferent Readers,

Peace, Contentation, and Saluation in Chriſt Ieſu, the Author and worker of the ſame.

THere is no man liuing vnder the Sunne, which feeleth not the painfull effect of *Adams* ſinne, in the bitter ſence of wofull miſeries. But the godly and beſt diſpoſed perſons, in what ſoeuer time, place, or calling they liue, are conſtrained with *Simon* of *Cyrene* to beare the Croſſe after their Maiſter Chriſt. For why, there be not only miniſtred vnto them many mightie cauſes of *Diſcontentation*, through thoſe greeuous oppreſsiōs vrged on them by the vngodly, whom the Lord maketh his rodde to correct and puniſh his owne when they offende him: whereby the very heart of *Mary* is pearced with the ſword, as *Simeon* prophecied: but alſo the holie ſpirit in them is moued, through the horrible ſinnes and greeuous offences of the ingratefull, againſt God, to driue the ſpirit into [illegible] of lamentation, with floods of weeping teares. All these which (neuertheleſſe) the Lord of mercie, and God of conſolation, mitigateth and moderateth in them that feare and loue him, both by the inward comforts of his ſpirit, and by the externall miniſterie of his word. But as for the vngodly (which are meere ſtraungers from the wombe, and naturally deuoyd of peace, like the raging waues of the ſea that caſt out their owne filth) the Lord ſuffreth Satan to rule them at his pleaſure: he giueth them ouer, to be deſtroyed in their owne luſts, as ſuch of whom he hath no regard, and ſuffereth them to ſpeake lyes, to prophane his holy religion, and to ſway in their abhominable ſinnes, vntill their wickedneſſe be full, when he is willing to requite them with his iuſt iudgements in diſpleaſure. In the meane time, waxing proud, and climbing on high through hautie preſumptiō of the Lords long ſuffring (which ſhould rather drawe ſinners to repentance) they take no meane pleaſure and glory to oppreſſe and offend the Lords little ones, and daily deuiſe and endeuour to diſturbe & trouble the profitable tranquilitie and peace of the Chriſtian Common-weale: whereas placing the Lord Ieſus on the high Pinacle of the Temple, they aſſaie how they might caſt him downe headlong, to the great griefe of the godly thereby offended, the diſhonour of Chriſt, therby contemned: and the prouocation of the God of heauen, thereby diſpleaſed and vrged to powre downe his terrible vengeance and vnhappie woe vppon them by whome thoſe offences come. The ſtate & condition not only of other times and nations, but alſo of this our owne, yeeld vs too many pitifull examples of this Argument. Wherein, we ſee how the rough raging waues of humane deuiſes, ſuggeſted and prouoked by the high bluſtring winds of diueliſh Ambition, haue not a litle moleſted and perplexed (I ſay not thoſe Marriners that embarqued *Ionas* towardes *Tharſus* only, but alſo) *Noah* and his familie in the Arke; the Apoſtles of Chriſt in the ſhip, and ſuch as are paſſengers euen in the ſame veſſell with Chriſt towardes the Hauen of happineſſe. Beſides that, we may ſee, how that on the very maine land, litle *Dauid* hath very much ado to reſcue the ſeely ſheepe from the hungrie Lyons teeth. An houſe is much ſooner throwne downe, then reedified: a Citie is not ſo eaſily reduced into vnitie and concorde, as it is diuided. And ſurely there, where the diſtracted mindes and wandering opinions of ambitious heads, haue not only contriued and commenced, but alſo drawne foorth and twiſted the odious threede of *Diſcontentation*, wee may expect none other thing therof, but vtter ſubuerſions of Townes, Cities, Countries, Churches, Kingdomes, without ſpeedie preuention. Therefore, this is that, which in the account of all wiſe men is vnhappie, and after the iudgement of all the godly, moſt vngodly, and the occaſion of greater courage and boldneſſe to the forraign enemy, then the feebleſt reſiſtances of them that be combined in true concord and peace.

But what is that to vs? I would (indeede) that theſe things did neither touch vs, nor were found rowſting in our houſes! but, when the vizard of hautie conceit and proper integritie, is remooued from our bleared eyes, we cannot but plainly perceiue, that the Church (notwithſtanding the ſincere preaching of the word of God in the ſame) is intollerably burthened with Sectes opinions, and dangerous Sciſmes; and that the whole Commonwealth is no leſſe vnhappily peſtred with diſcords, diſſentions, ſeditions, and many other huge enormities and euilles of this laſt age and wane of the worlde, wherein the bande of Chriſtian Charitie is broken, the Truth (though ſo ſtrong and aboue all) is entertained but as a wandering Pilgrime on the earth, euen with them that fawne on her preſence: the right faith is ſorely cõtemned by them that haue taken vp weapons vnder pretence to defende her: and the Prince of darkneſſe groweth ſtronger and

ſtronger

ſtronger without reſiſtance, towards the end of his raigne in the world, who hath vehemently enflamed and ſtrongly prouoked the enemies of the Church againſt the Church: to the which they threaten fire and ſword, and daily endeuor destruction. And this to compaſſe & effect, they haue ioyned hands with mightie Potentates, they haue armed wel waged ſouldiers, they haue prepared their ſtrong barbed Horſes, their ſwift Chariots, and a thouſand warlike engins, to the terror of the weake in ſpirit, to the affliction of poore *Ioſeph*, and to the diſhonor of the name of God: who laugheth them to ſcorne, and knoweth wel how to confound them in their owne deuiſes, when it ſhall pleaſe him to expreſſe his diſpleaſure towards them, and his loue to his children. But what inconueniences may enſue the preſent miſchiefes, who knoweth not, that hath wiſedome to diſcerne thereof? and what good Chriſtian would not endeuour to ſtop and preuent the ſame? Therfore (though after many others, yet with and among ſome others) to meete with thoſe deſperate maladies, and to aſſay to preuent whatſoeuer greater euils may thereof enſue (according to that meane wiſedome and abilitie the Lord hath giuen me) I haue confected *A Preparatiue to Contentation:* and made the ſame Applicatory to this our time, Nation, and the preſent occaſion. An Argument moſt neceſſary to be vrged, and a thing in earneſt expectation of all good mindes, within whom the holy ſpirit of diſcipline is made ſad and ſorrowfull, through the conſideration of the manifold diſorders and huge inconueniences of noyſome *Diſcontentation*, and to whoſe good natures, the true [illegible], is euery way both profitable and acceptable, in the feare of God, and honour of the Prince, (howſoeuer harſh and vnpleaſant it ſeemeth to the taſte of him that is oppreſſed with the humor of ſingular conceit) as thoſe potions which are in taſte bitter and ſowre, may be more wholſom for the diſtreſſed patient, then ſuch as are ſweet and wallowiſh. And (indeed) although I could not be ſo briefe as *Phocion* was in the Citie of *Athens*: nor (if I could) would I be either ſo copious as *Demoſthenes* with the *Grecians*, or ſo eloquent as *Cicero* with the *Romains*, to whoſe learned immitatours I referre both the lapping vp of plaine things in obſcuritie, and the handling of publique controuerſies in ample diſcourſes: yet haue I wiſhed and indeuoured to be rather modeſt with *Paule*, and charitable with *Iohn*, then impudent with *Tartullus*, and curious with *Peter*: hazarding al my credit & eaſe, in regard of your profit and peace. Moreouer, albeit I know wel, that to many of you, this my preſent *Preparatiue* ſhalbe but like the glimmering light of a Candle ſet in the bright Sun ſhining, hauing (indeed) litle need of this meane helpe: yet I perſwade, that ye which loue brotherly fellowſhip, feare God, and honour the Prince, will not diſdaine it, but rather, that ye will be the more readie vpon this, and ſuch like occaſiõs, to ſtand vp in the defence of the truth againſt all erronious opinions, vaine deuiſes, and ſyniſter practiſes of man, as it beſt becommeth you with all ſuch as be of the houſhold of faith. Neither doubt I, but that alſo the ſooner by the force of this *Preparatiue*, the rage and rygour of the Diſcontented wil be aſſwaged, the domeſticall enemy in part, terrified, the ſeditious Aduerſary of our ſtate quailed, or at the leaſt made aſhamed, and the forreine foe the better obſerued and reſiſted: that ſo, both in the one and the other, the Lord of heauen may be worthely glorified. For theſe cauſes haue I the rather publiſhed this *Preparatiue*, the which alſo I pray and beſeech you (Chriſtian Readers) before the Lord Ieſus, and his holy Angels, to take in good part, and to conſtrue thereof indifferently, to apply it diſcreetly, and to vſe it in all points charitably, for the better quiet of conſcience, the peace of the Church, and ſafetie of the Common-wealth, in the feare of God: vnto whoſe goodneſſe, let vs daily pray for the true *Contentation.*

More yours then his owne,
in the Lord Ieſu.

I. C.

An Admonition to the gentle Readers.

VVHereas it is ſaid in the 6. Chapter, that the Number of the Beaſt is contained in certaine Hebrew and Greeke words and voices &c. ye ſhall vnderſtand, that the ſaide Number, is to be gathered and made of the letters and characters of the ſame wordes after the manner of the Hebrewes and Greekes, which vſe their Alphabeticall letters and characters for Arithmeticall figures.

Faults escaped.

Moreouer, becauſe it was not my good lot to be preſent at the printing of this Booke, there bee therein too many faults eſcaped, for the which I am ſory, and do beſeeche you gentle Readers either to conſtrue all in the beſt ſence, or elſe to reade or correct them thus.

In pag. 62. lin. 28. reade thus *Ch. [illegible] ail.* or thus, *Galab. Merech. ail.*

In pag. 84. lin. 2. ſupply theſe words omitted *H Aunab, eſchri, chub,* which ye may thus reade *ha Italy eſchar: chohen nab.* i. *lo: Italy* is like a Prince of the prieſthood. Lin. 7. read *ha, aneſch [illegible]*. Lin. 23. read *Kaph gadol [illegible]*.
In pag. 59. lin. 3. & 4. reade thus, yeares 666. expired: but chiefly from the time that the Diuel was let at libertie after the thouſand yeeres: that is ſithence the yeare of our Lord 1000.
In pag. 113. lin. 1. ſupply (No, thus haue I ſaid) &c.

Other faults escaped, more easily to be perceiued and
amended, as followeth.

page	line	faults	corrections
56	5	English	
59	17	in	is
118	24	prostrate	prostitute
122	3	small	no small
[illegible]	25	conomicall	[illegible]
128	12	denied	deemed
143	7	destructions	distinctions
[illegible]	22	teaching	touching
170	33	[illegible]	[illegible]
174	20	whatsoeuer	whensoeuer
175	11	constrained	construed
184	15	deformed	reformed
191	25	notwithstanding	withstanding
[illegible]	[illegible]	Rulers	Rules
[illegible]	26	without	[illegible]
229	10	wast	cast
233	30	to gouerne	to be gouerned
239	11	they that	that they
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
256	27	holie	[illegible]
275	31	reioyne	reioyce
284	22	prouoked	reproued

A PREPARATIVE to Contentation.

CHAP. I.

Of the miſerie and diſcontentation of worldly men, with the Author and cauſe thereof.

FOr as much as the Lord God hath moſt iuſtly exiled ſinful *Adam* from the happy pleaſures of *Paradiſe*, and thereon hath faſt warded the way to the Tree of Life, by *Cherubim* and the blade of glittering ſword: it is moſt impoſsible for any mortal man in this life to attaine vnto perfection, and to enioy with full Contentation, the *chiefe good*: which indeed is, that ineſtimable Treaſure, which only the Sonne of God hath purchaſed by his blood, and reſerued for his Saints, to the time of refreſhing, in the reſurrection of the iuſt. In the mean time, miſerable is the ſtate & condition of men in this world: wherin they be polluted with infinit tranſgreſsions: they are perplexed in moſt intricate Labyrinths: they be beguiled in their own deuiſes: they be tyred out with many mightie troubles, and vtterly diſtracted with hor-

The great miſeries, to the which men are ſubiect in this life.

rible confuſions and wofull *Diſcontentations.*

The miſeries of this laſt age of the world, vnder the raigne of Antichriſt.

2. And as all men of all ages before vs haue ſeene, and might the ſame confeſſe: ſo we alſo that liue in theſe deſperate and daungerous dayes, do now ſee, and may alſo the ſame confeſſe, that not onely *Heuah* by her fall hath her conceptions multiplied, and her ſorrows encreaſed: but alſo the ſonnes of *Adam* haue conceiued opinions, trauailed with miſchiefes, and brought foorth iniquities, whereof (as ſuch which haue ploughed wickednes) they haue reaped wretchednes, drawing not only from *Adam*, by diſcent naturally, but alſo from the Angell apoſtate, by immitation wickedly, the cankered humour of *Diſcontentation*, to the prouocation of the God of heauen, to the diſquiet of the Church, and to the ſhame of their owne faces. Whereupon, the godly are moued to ruminate *Salomons* concluſion, *Vanitie of vanities:* yea, and enforced they are to confeſſe, that againſt the inhabitours of the Earth, and of the Sea, there is a roll of a Booke written without and within, full of *Lamentations, Mourning,* and *VVoe:* for that *the Authour of all Diſcontentation,* the Diuell, is come downe vnto them, and hath great wrath, (yea more then euer hee had) for that his time is but ſhort.

*Eccle.*1.2.*&* 12.8.

*Eze.*2.10.

*Apo.*12.12.

3. For although this diſcōtented diuel, euer enuying the ſtate of the Saints, hath ben long time (euen from the fall of *Adam*, vnto this day) buſied, tripping on the heele of the promiſed Seede: yet is he nothing wearie, he giueth not ouer: but he continueth as nimble, as ſubtile, as ſtrong, as diligent, and as terrible, as hee was in the beginning of the world: and this waning age too well prooueth the deepe-

neſſe and extremities of his moſte peſtilent practiſes: wherewith (poaſting from coaſt to coaſt, and *Iob.1.7.* compaſsing the earth rounde about) hee ſtrugleth with tooth and nayle moſt eagerly, and that often vnder the faire face of a bright Angell, to ſeduce, drawe away, and keepe captiue (as for his owne) the Soules, which Ieſus Chriſt the king of righteouſneſſe by his conqueſt hath redeemed. Such is his mightie force! ſuch is his madde furie! ſuch is his eager bent! and to this purpoſe, he vſeth ſuch bottomleſſe deuiſes, as thereby (if poſsible it were) hee woulde deceiue the holie choſen people of God.

Why God ſuffreth the Diuell to rage in the world.

So it pleaſeth the Lorde of heauen to permit and ſuffer (for a time) this inſtrument of his wrath to rage in the worlde: partly for the exerciſe of the Church in this her pilgrimage through the huge wilderneſſe of this worlde: that the godly being tryed, may runne vnto his mercie for comforte, *2.Tim.3.* and by the ſame reſiſt the enemie, and reſiſting, *Apo.2.10. 11.17.27.* may get the victorie, and hauing the victorie, they may bee crowned: for were there not an enemy, *Auguſtine.* there could bee no battaile: Were there not a battaile, there ſhoulde bee no victorie: and were there not a victorie, there would bee no Crowne: partly, hath the Lorde thus ſuffered this Enemie to *Eccle.1.13. & 2.26.* raigne ouer the children of diſobedience, and to rage in the worlde for the puniſhment of tranſgreſsions and ſinnes, *Rom.1.21.* for a ſcourge to beate and to humble the children of men, chiefely them which knowing God, doo neither gloriſie God, as God, nor bee thankfull in their hearts for the benefite of his Sonne; but waxing full of Vanitie in their carnall imaginations, doo walke their owne wayes in the lewdneſſe of their mindes. But aboue all, that the higheſt God might be glorified, as well in the horrible confuſion & deſtruction of his proud enemies; as in the wonderfull deliuery and ſaluation of his elected Saints.

4 To let paſſe the recitall of a thouſand ſubtile ſeductions and mightie encounters of that grand enemy, which heere to tell would be tedious and irkeſome: what is hee in all the world, that hath not in one time or other of his life, either felt or perceiued his practiſes, his deuiſes, his bent againſt Chriſt, and his rage in the world? Beyond all other, his wayes and means to aſſault & annoy the Church of Chriſt, his Satanical ſhifts and diuelliſh conueyances, practiſed by thoſe his two miſchieuous miſcreants, [a] *Gog* and [b] *Magog*: that is to ſay, the Pope, and the Turke, are plainly diſcouered. Theſe two, though they be enemies the one to the other of them, haue yet conſented, the former couertly, the latter openly, to perſecute and purſue with all bloudie crueltie, the myſticall Woman and her ſonne, now litle leſſe then a thouſand years, according as the Prophets, the Apoſtles, and Chriſt himſelfe haue moſt truly foretold of them to come in this latter age & wane of the world. Lo! ſuch two outcaſt hands hath that direfull diuel, to contend and ſtriue for him in his deadly quarrell! Theſe, and ſuch like Antichriſtiā perſons (ſaith *Chryſoſtome*) are the very weapons of the damned diuel: for as a man cannot do any thing againſt his enemy without weapons or inſtruments, ſo neither can the diuell without the miniſtery and ſeruice of ſuch vngodly & wicked perſons, vexe, perſecute, and trouble

[a] Couered.
[b] Diſcouered.
The two mighty enemies of Chriſt and his Church in the world
Reu. 12.1.

ble the Saints of God in the world. These vngodly and wicked miſcreants be indeed the powers of the diuell, without whom hee cannot ſowe his wicked ſeedes in the world: for in the Saints hee findeth no place. Neither hath this ſubtile Serpent inuented any fitter way to combine *Gog* and *Magog* in league, and to reconcile *Herod* with *Pilate*, then by the perſecuting, the crucifying, the blaſpheming, the tormenting, and vexing of Ieſus Chriſt in his members. And therefore he hath vehemently ſuggeſted, and furiouſly prouoked the Heathen to rage, the People to imagine vaine things, the kings of the earth to ſtand vp, and the Princes to aſſemble togither againſt the Lord, and againſt his annointed.

Lodolf. de vita Chriſti, Cap.5.2.

Pſal.2.1. & 83.56.

5. But, to the great terror of all the vngodly, that thus oppoſe themſelues againſt the Lorde and his Saintes; and to the endleſſe comfort of all his holy Elect, we heare what he ſaith: *He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion: he ſhall ſpeake to them in his wrath, and vexe them in his ſore diſpleaſure: yet haue I ſet my king vppon my holy hill of Sion.* Thus, though *Nimrod* that mightie hunter beford the Lord, with his folowers, do incite and ſtirre vp one another in this ſort: *Let vs make brick and therewith let vs build vs a Citie and a Towre, whoſe toppe may reach vnto heauen: and let vs make vs a name:* and wil not be reſtrained from that, which they haue imagined to doo: yet will the Lorde God himſelfe come downe to viſit and confound them, with this meete alluſion to their incitation: *Let vs go down & confound their language:* and hee will ſcatter them from that place vpon all the earth. Thus hath the Lorde God derided *Sennacherib, Pharao, Herod*, the high Prieſtes,

Gen.11.1.

Laterificemus.

ædificemus.

Deſcendamus.

Confundamus.

the Romane Potentates, and all others, that haue exalted themſelues & raged in the world againſt his Church. The whiles, as the ſhip in the Sea, which after many tempeſtuous ſtormes arriueth into the hauen of peace: and as the trauailing woman, after many wofull throwes, is deliuered of a ſonne, to her exceeding conſolation, ſo the Church of God, ſtandeth, flouriſheth, and obtaineth at length that eternall peace which the Sonne of God hath purchaſed for his Saintes, mawgre the tyrannie, the hypocriſie, and the Sophiſtrie of the wicked world: and the horrible rage and furie of that damned and diſcontented diuell.

CHAP. II.

The practiſe of the enemie troubling the Church, and the Common-wealth of England. The ingratitude and diſcontentation of Engliſh-men.

Vanities in England.

WHy ſhould we note only the generall griefes, and point at that which ſeemeth ſo farre hence? Let vs rather (as we be iuſtly moued) draw homeward, and we ſhal diſcry many miſerable Vanities, (I ſay, not vnder the Sunne, but) euen heere in this particular part of *Europe*. I doubt not, but that the wiſe Chriſtian will (as the wiſe Patient) permit me with the Phiſitian, first to diſplay, and then to preſcribe medicines for mans maladies.

The enemy hath entred on our Church, & Commons

Mans mortall foe, hath too boldly intruded himſelfe both into our Church and into our Common-wealth, and by an vſurped tyrannie, daily diſturbeth and troubleth the tranquilitie and peace of the ſame. And therein men being enflamed, are become in ſteed of reaſonable and Chriſtian, brutiſh and prophane: they are growne contentious, hautie, vainglorious, ambitious, wrathfull, enuious, contumelious, gluttonous, couetous, faithleſſe, and as ſaith the Poet, *An vnprofitable Charge of the earth*, whom neither one ſimple and right Religion can content or pleaſe: but, as among the Philoſophers, ſome *Stoikes*, ſome *Epicures*, ſome *Academikes*, ſome *Peripatikes*; and, as of the Lawiers, ſome *Caſsianes*, ſome *Sabianes*, ſome *Proculianes*: and as among the Iewes, ſome [a] *Saduces*, ſome [b] *Phariſes*, ſome [c] *Eſſees*: and as in their Vniuerſities, ſome *Libertines*, ſome *Cyrenians*, ſome *Alexandrians*, ſome *Cilicians*, ſome *Aſians*, &c; ſo now they excogitate and inuent diuers hereſies or Sectes, in their choyſe, of ſtraunge conceited opinions of ſome certaine perſons, into the which, they lyke well to diuide themſelues, and trauayle therein (as in moſt intricate *Labyrinthes*) without any ende or perfection at all. In the meane time, they doo (with that glorious Clergie of the Iewes) chower againſt the Church of Chriſt, and lyke vnto that diſcontented and moſt diſdainefull *Elder Brother*, they will not vouchſafe to enter into the houſe of ioy and gladneſſe with the yoonger Brother, there to reioyce in right concord and contentation: though the Good Father himſelfe come foorth and verie gently and friendly entreat them to come in.

wealth, and therin ſowen the ſeeds of diſcontentation and trouble.

Telluris inutile pondus, *Homer*.

[a] *Iuſtitiarij*.

[b] *Legis expoſitores*.

[c] *Operarii*.

Luke 15,28.

For

*Eccle.*13.19.

Hyena, is a ſubtile wild beaſt, that by counterfeiting mãs voyce beguileth him.

Luke 2.35.

Lytta is the worme in a dogs toong, that makes him madde.

*Prou.*30.15.

For this purpoſe, *Hyena* trieth euery mans nature to the vttermoſt, Sathan ſifteth *Peter* as wheate, and the very ſoule of *Mary* is ſo deeply pearced with the ſword, that except this miſchiefe betimely obſerued, and the inconuenience thereof wiſely preuented, lewd *Lytta* will breede madde melancholy, and the Horſe-leaches two daughters that know not to crie ho, will deuour and conſume altogither. For *Lucifer* being caſt out of heauen, and hauing no power left him to aſcend thither againe, lieth like an vnprofitable braunch in the depth of the earth, where hee hath enkindled ſuch a fire, as cannot bee quenched with mightie ſtreames of water.

*Iſay.*39.8.

2 In truth, we Engliſh-men (far beyond all other nations vnder the Sun) are worthily occaſioned with glad harts and appeaſed minds to praiſe the name of our *moſt mercifull God*, for this ſo good a ſtate of our Church & Common wealth, as we haue had, and yet do enioy, vnder the moſt happie gouernment of our moſt Chriſtian Princeſſe *Queene Elizabeth*, whome the preſeruer of Princes long proſper & protect: And we may pray, with King *Hezakiah*, that this *Trueth*, that is to ſay, this quiet and peaceable State wherein the light of *Iſrael* ſhineth, *may be continued* accordingly. And it cannot be denied, but that many good men in many ages (whoſe blood hath confirmed their witneſſe of Chriſt) haue groned for, and yet could not ſee ſuch bleſſed dayes: and that, when by the goodneſſe of God, the godly in their times did happily ſee theſe & ſuch like heauenly commodities and bleſsings granted to men, they were moſt glad, and congratulated in the ſame, with right heauenly praiſes vnto the Lord.

Alas, why is it then, that now men waxe wearie of prayer? wearie of Gods ſeruice? wearie of the word of God? wearie of true obedience? wearie of peace and quietneſſe? wearie of goodneſſe? wearie of God? and how commeth it to paſſe, that Engliſh men in lieu of forraine pleaſures, doo diſdaine their home commodities? How is it, that ſo many of them haue ſuch vnquiet cōſciences, ſuch ſtrange conceits, and are neuer cōtented with whatſoeuer good thing the Lord God in his mercie enricheth them? May they be accounted a choſen generatiō, an holy prieſthood, and the children of the moſt high, that ſo yern and murmure againſt him in their hearts euerie day? But vnto them (me thinketh) I heare one applying this fable: The Aſſe and the Ape do both complain: the one, for that he hath not hornes: the other, becauſe hee wanteth a tayle: to whome, the Moule or want thus anſwereth: But if, that ye did well conſider of my miſerable blindneſſe, ye wold not ſo complaine of ſuch your want. Such as neuer felt the bitterneſſe of thraldome and bondage, do not acknowledge the rare benefit of freedome and libertie. But if theſe perſons did well thinke on the miſerie of the Nations and Countries neare about vs, and of the infelicitie of our forefathers, wanting indeede thoſe bleſsings which we haue, or might in this our time enioy, and they with vs; they would gladly content themſelues in peace, & expreſſe their gratefull minds to God our heauenly father; for all the great goodneſſe that he hath graunted vnto vs, and to them, in the abundance of his mercies: yea, they would heartily praiſe the liuing Lord for his benefits, and preach of the wonders that hee hath wrought for the chil-

English men be not cōtent with their great bleſsings.

Pſal. 107. 8.

Men be forgetfull of benefits, and alſo of old afflictions.

*Gen.*3.1. *Luke.*16. 2.*Pet.*2.4. *Iude.*6.

dren of men. But they remember not the wife of *Loth*, which was turned into a pillar of Salte, nor *Adam* and *Heuah*, which were both thruſt out of Paradize, when they beganne to bee diſcontented with thoſe pleaſures which the Lorde had allotted them there: nor the rich-man in hell, who at length wiſhed to bee eaſed when it was too late: nor the Angels, which forſaking their firſt eſtate (in the rage of their diſcontentation) were caſt downe headlong and reſerued to the iudgement of the great day, in euerlaſting Chaines of darkeneſſe: All theſe examples are blotted out of their memories. They haue alſo quite forgotten all the afflictions of *Ioſeph*, and all that euer hee did for them in *Egipt*: as the men of the third and fourth generation after, knowe not their former friendes and benefactors, nor make any enquirie of their auncient good deedes ſhewed to them and their Fathers. And they haue cleane baniſhed from their mindes, all thoſe great good workes and notable wonders, that the Lorde hath declared on their fathers, and on many of them alſo, in leading them ſafely through the *Marian* flouds with the preſeruation of theyr heauenly foode and ſpirituall prouiſion, to ſee and enioy theſe calme *Halcyon* dayes of peace and Chriſtian proſperitie. But, being pearked vp with the preſent lōg leagues, tranquilitie, peace and proſperitie (which as we ſee hath alſo inconueniences) they be grown therwith ſo wanton, that, as they which be in health do giue good counſell to them that be ſicke, which counſell themſelues in any theyr extremities can ſcarce follow: they can eaſily promiſe now beeing in health (as they thinke) not only to themſelues continuall

Iuuenal.

Omnes cum valemus bonum conſilium agrotis damus, Ter.

reſt, quietneſſe, and a defence againſt all daungers: but alſo to others that bee in trouble, they proffer the like ſecuritie without God: as if themſelues were Lordes of Hell and Death, and had all proſperitie, and all troubles in theyr owne propper power to diſpoſe: then the which, nothing can be more fooliſh, nor more repugnant to the wiſedome of God.

3. Now, in equall cenſure, what may be thought meeter for ſuch perſons, then bitter warres, hard afflictions, miſeries at home, enemies abroade, (as once *Scipio* iudged of the caſe of the Romanes, for whoſe better proweſſe & diligence, he thought it right neceſſary, that *Carthage* remained an enemie vnto them.) Neither hath the Lord God himſelfe permitted his people ſo to ſtincke on the dregs of proſperitie, but hath rolled them with many afflictions vppon ſuch occaſions, as thereof he hath ſaid, by the Prophet Hoſeah: *I will be vnto* Ephraim, *as a Lion, and as a Lions whelpe to the houſe of* Iudah: *I, euen I will ſpoyle, and goe away: I will take away, and none ſhall reſcue it: I will goe and returne to my place, till they acknowledge their fault and ſeeke me: In their affliction, they will ſeeke me diligently.*

Afflictions be ſometimes meeter for men, thē proſperitie.

Scipio.

Hoſ.6.14.

Of theſe things, if they once taſted but one dram of the bitterneſſe, (with thoſe other Nations) they would ſoone chaunge their mindes and opinions, as in a caſe ſodainly altered, & acknowledge of what great bleſsinges they haue depriued themſelues, through ſuche their monſtrous ingratitude. Till then, they ſhall bee numbred vppe among thoſe fooles, that confeſſe not a good thing whiles they haue it in their handes, but, being thereof depri-

They bee fooles that acknowledge not preſent benefits, but negligently let them paſſe away.

ued, they do moſt earneſtly (but all in vaine) craue
Ier.8.14. and deſire it. The Lord God graunt this, that we be
not put to ſilence, and that we haue not water mixt
with gall to drinke, becauſe we haue offended him
in theſe our diſcontentations: then may we ſeeke for
comfort againſt ſorrow: but ſorrow ſhall come vpon
vs, and heauineſſe ſhall vexe our harts, that *the health*
of the people ſhall not be recouered with the helpe of all the
Pſal.107.43. *Phiſitians or triakle in Gilead* (as the Prophet ſaith) The
wiſe will ponder theſe things, and they only ſhal vn-
derſtand the louing kindneſſe of the Lord towardes
Gen.49.14. them and their children: but *Iſachar, though a great*
boned Aſſe, ſhall couch downe betweene two burthens: and
being depriued worthily of that good thing which
they ſometime vnwoorthily poſſeſſed, they ſhall be
moued to confeſſe, that *God was among them, and they*
Gen.28.16. *knew it not*.

CHAP. III.

The mal-contented Papiſt, his practiſe, purpoſe, and daily expectation, how he muſt be pacified.

THe maleuolent diſpoſition of the tray-
terous limbes of *Gog*, lurking heere in
ſecret (as that curſed *Cham*, betweene
Gen.9.25. *Shem* and *Iaphet*) is ſuch, that with the
Iud.14.15. Philiſtines, they doo not only plough
and 16.5. with *Samſons* Cowe, to finde out *Samſons* riddle, but
alſo do labour to perſwade *Dalila*, to ſearch out the
ſtrength of *Samſon*, to ſhaue off his hairy lockes, and
to betray him into the hands of his mortall enemies.
Mat.22.21. Vnder a cloake of ciuill obedience, they pretende
Ioh.19.12. *Cæſars*

Caſars wealth; but yet, reteining in heart their inueterated malice againſt the Religion, gouernment, and the ſtate of *Caſar*, they do with *Brutus* and *Caſſius* contriue ſhrewd matters, not conſidering, that God (when it ſhall pleaſe him) will raiſe vp an *Octauius*, to reward them in the ende. But this thing being leaſt thought on (whatſoeuer they ſhew) they like & loue *Caſar*, as they did their lawful Lord, who ſent a meſſage after him, ſaying: *VVee will not haue this man to raigne ouer vs.* And their loue and affection towards their brethrẽ, wel reſẽbleth that of *Eſau* towards his brother *Iaacob*, who wiſhed for his fathers funeralls, that he might be reuenged on *Iaacob* his natural brother. To effect and haſten all theſe matters, *Abſolon* with his faire flattering tongue, beginneth to ſteale away the hearts of the people from *Dauid* their lawfull King. *Achitophel* with his craft & ſubtiltie, is ready to counſel vnthriftily, the high Prieſts offer largely, and finally, *Iudas Iſcarioth* is the man (or rather the diuell) which is appointed the executioner of this tragedie, and he (for his owne filthie lucre) intendeth to betray his liege Lorde (yet with a kiſſe, vnder a ſhewe of loue and friendſhippe) into the high prieſts handes, to bee crucified. This is that they gape for, this is their expected Iubelie and golden day, wherein they determine as bloud-thirſtie butchers, to embrew their ſeruile handes in ſoueraigne and innocent bloud: and thereupon to become prickes in our eyes; whippes to our ſides, ſcourges to their owne Nation, and deſtructions to themſelues, and their own mothers children. Theſe bee (indeede) the fruites of their holie vowes and religious profeſsion! With theſe and ſuche high

Brutus and
Caſſius were
the chiefe
conſpirators
and murderers of *Iuli-*
Caſar, but
Octauius reuenged it
on them.
Plutarch.
Sueton.

Luk. 19.14.

Gen. 29.41.

2. *Sam.* 15.

pointes of diuelliſh ſeruice, they adulate their moſt holie father, and thinke that therein they pleaſe the moſt high God, and merite to themſelues eternall life.

Zopirus.

Zopirus the Perſian (as *Herodote* reporteth it) though an Heathen man, was contented to ſuſtaine the cutting off, of his noſe, his eares, and his lips, to further the enterpriſe of his liege Lorde *Darius*, againſt proude *Babilon*: the like (in a manner) is ſaid of that famous *Vliſſes*, for the behoofe of his Countrey men againſt the Troyans: But theſe perſons, being enemies to God, rebelles againſt their Prince, and falſe Traytours to their owne Nation, are preſt and readie, rather with *Dolon* the Troyan, to betray all, and with the diſſembling Edomites to prouoke the enemies of *Iſrael* againſt *Iſrael*, (when an opportunitie ſhall bee offered them) then to ſuſtaine anie loſſe, or to do any good for any of them all.

Vliſſes apud Homer.

Dolon Verg. li. 12. Aeneid.

Pſal. 137.

The Papiſt his obedience.

2. Albeit theſe craftie Foxes ſo long as they be tyed in Chaines, ſeeme familiar and tame: yet let them once catch an opportunitie of eſcape, and they runne with all haſte to the wood againe. And although theſe rauening Wolues being faſt haltered to the tree, can counterfayt the little ſchollers in the Schoole, and learne to ſpell *P. a. pă. t. e. r. tĕr*: yet when they ſhall ſee the harmeleſſe Lambes leaping within their reache, they will quite forget to ioyne ſillables, and to ſay *pater*: but they will crie out, *Agni, Agni*, Lambes, Lambes, and catch them for their praie.

Obedientia vulpina, & lupina, non columbina.

Iſa. 29. 15.

But woe vnto them (ſaith the Prophet) that ſeek deepe to hide their counſelles from the Lord: for their workes are in darkeneſſe, and they ſay, who ſeeth vs ? and who knoweth vs ? your turning (in your deuiſes) ſhall it not bee eſteemed, but as the Potters claye, and that within a verie ſhort time? Yea, I doubt not, but that the Lord wil ſo work, that they ſhall be, (as they haue bin heretofore) preuented of their bloudy purpoſe, by this, that the Lord our God will perſwade *Samſon* to take theſe Foxes, and to tye fier-brandes to their tayles, and to ſende them home to the ſpoyle of theſe vncircumciſed Philiſtines: that thereby they may feele the force of that fierie lawe. For one *Samſon* (one true *Nazarite*, hauing the aſsiſtance of Gods ſpirite) ſhall do more with the ſeelie Iawe-bone of an Aſſe, then a thouſande of thoſe vncircumciſed Philiſtines, with all their worldly power, fleſhly deuiſes, and diuelliſh practiſes. Neither ſhall their deuiſes proſper, ſo long as God is with vs, as to whome the Prophet ſaieth in the name of the Lorde: *Breake downe (O ye people) and yet ſhall be broken downe: hearken to, all ye of farre Countries: Muſter ye, and ye ſhall be broken downe: Prepare ye, and ye ſhall be torne in peeces. Take your counſell togither, yet ſhall your counſell come to nought: determine the matter, yet ſhall it not proſper: for God is with vs.*

Iudg.15.4.

Deut.33.2.

Iudg.15.16.

Iſa.8.10.

We are to beware that our owne ſins occaſiō not our enemies to triumph ouer vs.

And if that the horribleneſſe of our owne ſinnes, and a generall Apoſtaſie from the Lorde, prouoke not his iuſtice to a deadly hatred of vs and our liues (as the tranſgreſsions of *Ephraim* and *Iuda*, before the Babilonicall captiuitie prouoked him, (which the good Lorde in his mercie forbid) the * Ruſtick may gape long inough for the ſtaie of the ſtreame, which yet will runne without fainting.

* *Ruſticus expectat dū defluit a.*

Iſa.29.9.
Rom.10.19.

fainting. So let them wayte (beeing prouoked to enuie by them that feare God, and that liue in true obedience to his Annointed) vntil their ſpightfull eyes fall out, theyr yearning bowelles breake, and their faynt ſoules be ſwallowed vp with vaine dreames and friuolous expectations. In the meane time, let them not imagine, that their cloſe iuglings in hucker-mucker, can couer their treacherous deuiſes and conſpiracies from the Lord, when hee ſeeth all: nor can bleare the eyes of his Annoynted, when *Eliſha* deciphereth all: nor may couch that in ſecrecie from the ſight of all men, when they themſelues (much lyke vnto them which daunce in nets) demonſtrate all.

Iſa.29.16.

It is more hard to root them out, then it is to finde them out.

3 Though *Cæſar* ſayde of the *Scythians*, that it was an harder thing to finde them out, then to vanquiſh them: yet of theſe may we ſay, it is nothing ſo difficile to finde them out (notwithſtanding their great diſsimulation and monſtruous hypocriſie,) as it is to roote them out, or to expel them. For as the Iebuſites preſumed to dwell with the children of *Iuda* in *Hieruſalem*, and the inhabitants of *Hieruſalem* could not caſt them out from among them: ſo preſume theſe *Gogites* to inhabit amōg the true ſubiects, and are ſo friended and fauoured, ſo rooted and eſtabliſhed, as they cannot eaſily be expelled and caſt out. Howbeit, whether they be in preferment before many others, as *Hamā* was in the Court of *Ahaſuerosh*, or bee put vnder tribute, as the Canaanites were vnder the children of *Manaſſes* and the *Ephramites*, they may eaſily be diſcerned (as I ſaid) and that partly by their faces, and partly by their languages, beſides their common practiſes, in like ſort as the

Ioſua 15.63.

How to know them.

trees are knowne by their leaues and fruits. For firſt their cankred hearts cannot but yeelde forth at time and times ſuch a countenance as *Cayn* ſometime expreſſed towards *Abel* his brother, when the Lorde *Gen.4.* ſaid to him: *VVhy art thou angry? and why is thy countenance abated? If thou doeſt well, ſhalt thou not receiue? and if thou doſt euil, lieth not thy ſinne at the doore* (to be ſeene?) The *Samaritanes* knewe that Chriſt was a Iewe by *Luk.9.53.* his face, which was full bent towardes Ieruſalem. But on the other ſide, we know theſe Gogites to be not Iewes, not true Chriſtians, but bondmen to *Pharao*, and captiues to *Nabucadnezar*, by that that their faces are not bent towardes the land of *Canaan*, nor towards Ieruſalem, but they looke backeward towards *Egypt*, and towardes *Babilon*, as ſuch as rather loue bondage before freedome, & captiuitie before redemption. And that ſome which haue beene happily drawen from thence against their wils (as thoſe Iewes who hauing libertie granted them to returne home with *Zorobabel*, did ſet the land of the liuing at naught) they doo yet looke with ſterne faces and eager countenances againſt their brethren, and waite but for paſports to be ſent packing. And ſurely an happie thing were it for the right Iſraelites, if they were once gathered and caſt out, being as noyſome to the true ſubiects as ſtones, brambles, and buſhes, in the Lordes vineyard, and as tares that grow in the *Iſay 5.* field among the corne.

4. Beſides this, they decipher themſelues by their tongues: for when they ſhould ſay *Schibboleth*, they ſay *Sibboleth*, & their languages be mixt with *Aſdod*, *Iudg.12.6.* *Ammon*, and *Moab*, neither are they able to pro- *2.Eſr.13.24* nounce in the right Iewiſh language. Whereas the

Eccle.27.11.13.

talking of the right Christian is wiſedome, their talk is abhomination; for thereby they endeuour to prophane the glorie of the Goſpel, to blemiſh the credit of the Lords annointed, and to corrupt the manners of the true ſubiects. By the which our moſt noble ſoueraigne *Princeſſe* is iuſtly mooued to complaine of them, as *Moſes* did of thoſe old Iſraelites, ſaying: *I know thy rebellion, and thy ſtiffe necke, while I am yet aliue with you this day, ye haue beene diſobedient to the Lord, and how much more will ye be diſobedient after my death?* Such (indeede) are they founde to be, and knowne well to be, howſoeuer they change their ſuits to dazle mens eyes, of whom we may beware, for whiles they be not expelled, by their vnhappie example and leauen of vngodlineſſe, many ſimple ſoules laden with ſin, ſtand ſuſpenſiue in the matters of religion: & others make queſtion, whether it were better for them, either to lurke at home in hope of longer life, or elſe with *Achilles* to batter the walles of proude *Troy* in the ieopardie of life. Others think, that though *Nabucadnezzar* which captiued them, is cruell and greeuous to be ſerued, yet hee which commeth after him (namely *Baltſazar*) may be a bon companion for their purpoſe. And all the whiles they conſider not that God will ſtirre vp *Cyrus* the Perſian to inuade proude *Babilon*, and to deſtroy *Baltſazar* with al his laſciuious concubines, and carnall companions. Neither is there any wiſedome, ſtrength, counſell or policie againſt the Lord God. *To* ſtriue againſt God is to labor againſt the ſtreame.

Verg.

2.Cro.39.22

The deſire of the true Proteſtant, for the pacification of thoſe papiſts.

5. Oh that the Lord would yet perſwade them as he did *Iaphet*, to dwell and ſerue gladly with good contentation within the happie Tabernacle of *Shem.*

Shem. Oh that he would either in his iuſtice extirpate and roote out all cankered Cananites from his vineyard, or that he would grant them grace in time to reuert and repent with the *Syrophenissian*, and quiet their giddie heades, if not for any loue to the Lord and his annointed, yet (at the leaſt) for feare of that fearefull lot which he caſteth forth for their choyſe and heauie portion which will not repent. Oh that the learned and wiſe magiſtrates in the commonwealth, and the faithful paſtors in the church, wold both ioyne together, duly to obſerue, rightly to detect, and timely to expel theſe blaſphemous Gogites, that the glory of the ſon of God be not derogated, & the ſafetie of his annointed bee not endangered through the peſtilent practiſes of ſuch troubleſome tares, neither that the ſounde ſheepe bee infected through the contagion of ſcabbed Goates.

Gen.9.27.
Mark.7.26

This is *Solomons* counſaile, or rather the aduiſe of the holy ghoſt in ſuch a caſe. *Get vs the foxes* (and to teach that this muſt be done betimes, yet much hurt be done, he ſaith againe) *yea the little foxes that hurt the vines.* Alſo *Paul* perceiuing that certain falſe Apoſtles were crept in among the Galathians whom hee had now long time taught in the truth of the Goſpel, and that they had corrupted the pure doctrine to the offence of the church, hee preſcribed them this medicine. *VVould to God* (ſaid he) *they were cut off which diſquiet you.* And our ſauiour teacheth, *If thy right hand hinder thee, cut it off and caſt it from thee.* Such a thing reſpecteth the Poet.

Cant,2,5.
Gal.5.12.
Mar.9.43.

VVith knife cut off (diſpairing cure) the feiſtred ſore:
That it thoſe partes which yet are ſound, may hurt no more.

Immedicabile vulnus
Enſe recis

dendum, ne pars ſyncera trahatur.

In this buſines, if both the magiſtrate and the miniſter ſhall be negligent, yet will the higheſt of all come downe to viſit his Church, and ſend deliuerance to the ſame by ſome other meanes (as *Mardochai* ſaid to *Heſter*) when they and their families ſhall not be holden guiltleſſe. *Heſt.*4.14.

CHAP. IIII.

The Papiſt hath taken a bad cauſe in hand.

ALbeit that my purpoſe bee not to handle controuerſies, yet would I with all mine heart, that the folly of them that hang on the traine of *Antichriſt* ſhould bee decyphered, that thereby the ſooner (if it pleaſe God) ſome of thoſe ſeduced ſoules may change their opinions, repent and pray to the Lord to grant them now at the length to know the truth, & that they may eſcape the ſnare of the deuill, *2.Tim.*2.25 26. and be turned from the power of darkenes vnto the father of lights: that they may no longer truſt to the *Act.*26.18. hypocriſie of him that muſtreth himſelfe as an Angell of light, and by that art (which *Cyprian* calleth deuiliſh) ſeeketh to deceiue the heedeleſſe: I haue therefore thought it good to ſay ſomewhat elſe, 1 firſt of the cauſe, and next of the puniſhment and 2 ſufferings of theſe mal-content miſcreants.

The cauſe of the mal-content papiſt is wicked.

2 As for their cauſe (as it ſhal be both proued and plainely ſeene (God willing) it hath in it neither any authoritie of the word of God, nor probabilitie of truth: for their ſtriuing and ſtrugling is to extoll the

Biſhop of *Rome*, and to defend the Supremacie of his vſurped authoritie, againſt Chriſt, his Apoſtles, Martyres, and truth. Indeede the Apoſtle ſaith: *Let euery ſoule be ſubiect vnto the higher power.* But what power meaneth he? the power of the Pope, or of any other Biſhop? No, but ſuch a power as of right hath a ſword to take vengeance, and to the which tribute is of dutie payable, (as by the wordes of the ſame Apoſtle following in the ſame chapter may be proued.) But the right of the ſword and tribute belong onely to Emperors, Kings, Princes, and ciuill Magiſtrates in their places, and not vnto the Biſhops, Prieſts, & miniſters of the word, as both by the doctrine and example of Chriſt, and the doctrine and teſtimonie of his Apoſtles *Peter* and *Paul* may be eaſily learned. Therfore it followeth, that *euery Soule,* that is to ſay, euery perſon, whether of the Laitie, or of the Clergie, and ſo euery Pope, and euery Biſhop of *Rome,* ought to be ſubiect to the Emperour, to the King, to the Prince, and to that ciuill magiſtrate eſpecially aduanced and authoriſed to raigne in and ouer that prouince or place where he dwelleth. *This is that power* (ſaith *Chriſoſtome*) *to the which the Apoſtles, Prophets, and Euangeliſts are ſubiect on earth.* Who are they then, that would exempt the Biſhop of *Rome* from his ſubiection to this authoritie. The miniſter of the word of God (who in the Primatiue Church was called a Biſhop or a Deacon) hath a ſword alſo to fight with: howbeit, the ſword of the ſpirit only, that is, *the word of God,* a meete weapon for the miniſters of Chriſt thereby to ſtrike their enemies, and to defend themſelues. And to take away all colour of that vſurped power which the Lorde did foreſee

Rom. 13.1,2.

Ioh. 18.11.
Mat. 22.21.

In Rom. 13.
hom. 23.

The ſword of the miniſter.

Chryſ. in ep. ad philip. hom. 2.

The miniſters weapo

Ephſ. 6.17.

they would in time affixe to *Peters* authoritie, hee ſharpely rebuked *Peter*, becauſe hee had drawen a ſword, and commaunded him to put it vp into the ſheath. This thing *Bernard* the Abbot well noted, and therefore when Pope *Eugenius*, whom the Romanes had expelled, would for that iniurie in all haſt be reuenged with the temporal ſword, calling them ſerpents, dragons, & beaſts, he aduiſed his holineſſe to vſe more moderation, writing vnto him (among other things) thus: *Aggredere verbo, ſed non ferro*: that is: *Set on them with the word, but not with the ſword.* Againe he ſaid: *If thou wilt haue both the ſwordes, thou ſhalt haue neither of them*, declaring thereby that his right weapō was the word of god, & not the Emperours ſword, and that it was all vnmeete for him to vſe thē both. Howbeit, theſe mal-contented perſons, taking on them the guide of others, as the very miniſters of Antichriſt, do endeuour to ſeduce & leade away the ignorant ſoules from God to the deuill. And this that they may the ſooner contriue & compaſſe, they be incited & prouoked by the father of lies, not only to extol and aduance the Biſhop of *Rome* aboue al other Biſhops, patriarks, & miniſters of the word, and intitle him *the vniuerſal Pope, the vicar of Chriſt, the ſucceſſor of Peter*, but alſo to prefer the ſame biſhop to all kings and Emperors, yea, to al the angels of God. To his holineſſe they labor to draw away the minds and harts of al ſubiects frō their lawful princes, and to take away al obedience of the members of Chriſt from their true head, who in regard of the popes honor, are promiſed by him to be aſſoiled, not only of al homages, ſeruices and fealties that they owe, and by the word of God and their owne oaths, are bound to yeelds & to do vnto their lawful kings, princes, and gouernors, but alſo from their obedience to the Go-

Mat 26.52.

Bern. de conſideration. ad Eugenium. Com. ſuper decr. Car. d. 10. c. Quoniam.

Antonin. par. 3. tit. 22, ca. 5. de max. pont. papa.

Aug. Seleuchus de primatu.

In the twelfth yeare of King Iohn, the Legates of the Pope did aſſoile all Engliſh men of their homages to their king. *So* Pius quintus the Pope entending the ſame, ſent his Romiſh Bull ſpel, in ſuch ſort as they do, which labor to pul away ſoules from God to the deuil. And they wold, if they could, draw down thoſe Saints that be placed with the Lord in heauen, and ſet them not only thrals on earth to ſerue to their madneſſe, but alſo with the deuill in the depth of hell.

into England by Iohn Feltō, the which he placed on the Biſhop of Lō-dons gate, importing the excommunicating & depoſing of the Queenes maieſtie, and other trayterous conſpiracies againſt her highneſſe perſon.

3 It is true, that *the prieſts mouth ſhal keep wiſdome:* that *the people are to enquire the law at his mouth*: that the apoſtles be ſēt forth into al the world to preach the goſpel to euery creature, that they be the miniſters of Chriſt & diſpoſers of the ſecrets of God, & that they are in their places to be heard, reuerenced & double honored of al them to whō the benefit of their functions and labors do appertaine: howbeit, that the prieſts haue bin preferred in authority to their kings, & that biſhops haue gouerned, or may lawfully gouerne & beare rule in al things aboue emperors and princes, it cānot be proued in holy ſcriptures, but the contrary is found. *Aaron* the prieſt was in his time moſt beautiful, hauing that right *Vrim* & *Thummim*, he ſhined in knowledge, perfectiō, & glory, wherin therfore hee might be preferred to al the prieſts that ſucceeded him, vnto the time of Chriſt, yet did he not exalt himſelfe in gouernment before *Moſes*, who in that reſpect, was glorious before *Aaron*. *Moſes* was not only the prince and Lord of the people, but the prince & lord of *Aaron* too, notwithſtāding that only in ỹ prieſthood, being his peculiar office, *Aaron* did excel. *Moſes* apointed & ſubſtituted vnder him iudges & officers in their places: he alſo anointed *Aarō* ỹ prieſt & filled his hād with the book of the law, & ful ſacrifices to be offred to the lord. And, as touching the authority and office of either of thē in their places, the lord ſaid to *Moſes*, *Thou ſhalt ſpeake vnto him*, that is, to *Aarō*: *& put the words in his mouth*. Again, *he ſhalbe vnto*

Deut,17.
Mal.2,7.
Act,1.26.
Rom,10,15.
1.*Tim*.5.17.

Prieſts are not preferred to princes in the word of God.

Moſes was preferred to Aaron.

Exod,28,41.
Exo.4.15 16.

the people, as thy mouth or ſpokſman, *and thou ſhalt be vnto him* Lelohim, *for God*: that is to ſay, thou ſhalt be his prince or captain, or a wiſe coūſeller & ful of the ſpirit of God, (for indeed the Lord furniſheth and beautifieth the right godly Princes and Magiſtrates with 1.*Sam*.10.6.9.
many rare ornaments and diuine gifts, far before other perſons.) So likewiſe in another place God ſaide to *Moſes: Lo, I haue made thee Pharaos God, and Aaron thy brother ſhall be thy Prophet*. Which *Rabbi Abraham* thus expoundeth. Thou ſhalt appeare before *Pharao* Act.7.1.
like an Angell in dignitie, and *Aaron* ſhall be thine interpreter: then not his head, nor his king. Beſides this, when *Aaron* had offended about the Calfe that was made, and perceiued that *Moſes* was very angry for the ſame, he hūbly ſubmitted himſelf, & ſaid: *Let not* Adoni, *my Lord, or my Maiſter, be angrie*. This was in Aaron ſubmitted himſelf to Moſes.
thoſe dayes when the Prieſt was moſt glorious in *Exo*.32.24
his place, & to whom al the reſt in ſucceſsion ſhould be conformed. Moreouer, that the Prieſts haue bin placed by their Kings, and that they haue beene ſubiect vnto them in all things next vnto God, and that *Deut*.17.15 2.*Cro*.29.20.23.
they haue not beene preferred before their Kings and Princes at any time, in rule, power, and dignitie, in the dayes of *Ioſophat, Hezekiah, Ioſiah, Dauid, Solomon*, and ſuch other, the Hiſtories of thoſe times do ſufficiently witneſſe. According to the which, and after the writings and examples of *Peter, Paul*, & the ancient fathers, as well in the prime as in the chiefe ſway of the church, the lawfull prince enioied his authoritie, he was chiefly heard & obeyed in al things next vnder God: and that, whenſoeuer the Biſhops, prieſts, and miniſters of the word neglected their offices, and offended againſt God and the lawes, it appertained

perteined to their Prince to reproue them, to correct them: to whoſe Cenſure, they haue bene likewiſe contented to ſubmit themſelues, after that example of *Aaron*, who yeelded himſelfe to *Moſes*. Thus *Fabian* and *Cornelius*, both Biſhops of *Rome*, ſubmitted their liues to *Decius* the Emperour: So *Gregorie* the firſt of that name, was contented to ſubmit himſelfe vnto the Emperour *Mauritius*, whoſe *humble ſeruant* he called himſelfe, and granted himſelfe obedient to his commandement. And further he ſaid in a certaine Epiſtle, that *Chriſt had giuen power to the Emperour to beare rule, not onely ouer ſouldiers, but ouer Prieſtes alſo.* This was a litle before the time that *Boniface* the third aſpired to the Popedome. And long after this, Pope *Leo* 2. yeelded himſelf vnto *Lewes* the Emperor, and ſaid, that alſo al others vnder his iuriſdiction, ſhould be iudged by his Maieſtie, for the correction and redreſſe of all faults and diſorders, knowing well, that the Emperour was in authoritie the next vnto God, and leſſe then God only: *For ſo* (ſaith *Tertullian*) *is the Emperour greater then all men, while he is leſſe then the only true God.*

Fabian.
Cornelius.
Biſhops of *Rome.*

Greg. B. of *Rome*, ſubmitteth himſelfe to the Emperour.

Lo.3.ep.61. ad Maurit
lib.3.ep.64.

Leo.2.q.7. Nos ſi.

Tert. ad Scapul.

4. This is that chiefe Power (indeed) to whom the charge of all the people is principally committed. The obedience to this power, the Apoſtle calleth a *good-worke*: but they that obey not, do cōtemne this *good-worke*, and are contrary to the will of God. *Peter* the Apoſtle ſaith: *Submit your ſelues to all manner Ordinances of man, for the Lords ſake*: he ſpeaketh this, as well to Biſhops and Miniſters, as to others: and he ſheweth the preheminence of the Prince before all others, when he addeth: *Eite Baſileî, òs Hupereconti. VVhether it bee vnto the King, as hauing the preheminence:*

1. Tim. 3.

1. Pet. 2.13. 17.

minence: either vnto Rulers, as vnto them that are ſent of him. And this he ſhutteth vp with this reaſon. *For ſo is the will of God.* He ſaith againe, *Feare God, honour the King.* And this is according to that example of the prieſts, Leuites, and the people of the olde time, being obedient to the cõmandement of their kings. If in all the holy Bible, there were any ſuch pregnant example, teſtimonie, or argument, for the defence of the Supremacie of the Pope aboue the emperour, and of other clergie men aboue their lawfull Princes, oh God, how they would triumph then! But we finde not any ſuch matter, and therefore their courage might ſoone bee allayed, if they were not too impudent. Moreouer, it cannot be denied, but that many wiſe and godly Kings and Princes haue gladly preferred and aduaunced beyond ſome others, many learned, wiſe, graue, and diuine Prophets, Biſhops, and miniſters of the worde, for their owne better inſtruction, counſaile, and comfort. Howbeit, that therefore the Biſhop of *Rome* onely ſhould bee preferred to all Kings and Princes in the world, aduanced aboue all other Biſhops in the Church, yea, and exalted in dignitie beyonde the Angelles of GOD, (as if hee were very God.) Surely all the reaſons that *Antonine* and others whatſoeuer, haue yet produced for the confirmation thereof, are weake and friuolous. There hath beene no little adoo to contriue and bring this to paſſe, *that the Biſhop of Rome ſhould be the onely head of all other Biſhoppes and Prieſtes, and that the Church of Rome ſhould be the mother of al other Churches.*

2.Chro.24. 20,23.24.

There is none example in the ſcripture for the popes ſupremacie.

Grat.ca.24. queſt.1.offic.

Anton.in parte 3.Sum. maior.ti.22. c.2.de poteſt. papa. Et.ca.3.de Iur.& 4.de poteſta.clauium.& ca.5. de.maxima poteſtate papa.

Great contention aroſe and continued betweene the Biſhoppes of *Conſtantinople* and *Rome*, about theſe matters, for an hundred and twelue yeeres at the leaſt, vntill that in the ende, *Boniface* the third of that name, a man too ambicious and craftie, obtayned the preheminence vnder that bloudie *Phocas*, (which had a little before killed his Lorde and Maiſter *Mauritius* the Emperour, with his wife and children, and ſo gotten poſſeſsion of the empire) about the yeere of our Lorde 605. A very meete authour for ſo godly a practiſe, which hath alſo in none other wiſe beene continued, then it firſt commenced and tooke his originall, that is to ſay, by cruelty, murther, and hypocriſie, to the finall ruin and decay of the Emperours honour and eſtate.

Phocas made the biſhop of Rome ſupreme head aboue all other Biſhops.

Vrſpergenſis in Phoca. Sabellicus. li 6. M. Palmerius.

5. If this authoritie bee fathered on Saint *Peter*, who ſeeth not how farre they go aſtray from all truth, and that they would alſo dazle the eies of them which ſee full cleerely? If *Peter* had beene the cheefe among the Apoſtles in order, yet who can prooue that hee was ſo in office? And if hee had beene preferred to all the other Apoſtles both in order and office, (as wee finde it not, but rather that he was onely equall with them) yet, who can iuſtly ſay, that *Peter* was ordained of Chriſt to bee the vniuerſall head of the Church, that *Peter* hadde authoritie giuen him to make the Biſhoppes of *Rome* cheefe Biſhops ouer all others by continuall ſucceſsion: that *Peter* himſelfe was at *Rome*, and was the Biſhoppe of that Citie, and that hee dyed at *Rome*. Surely all theſe things they ſhall neuer bee able to prooue. But if they coulde prooue all, yet with what face preſume they to extoll theyr Pope aboue Kings, Princes, Emperours? It is certaine, that Chriſt Ieſus commaunded his Apoſtle *Peter* to

The authoritie of the Pope cannot be fathered on S. Peter paie tribute to the Emperour, and commaunded that *Cæſar* ſhould haue his due: Saint *Paul* in many places exhorteth men to be obedient to the Emperour, and Ordinances: and S. *Peter* hath not only taught ſubmiſsiō to the ſame as before is ſaid: but alſo ſharply reproued them, that, being placed in the Church, would ſeek to gouerne and rule ouer their brethren, as Lords of the Heathen. But the Pope, notwithſtanding this, being aduaunced by craftie, indirect, and diuelliſh meanes, far aboue his worthineſſe, as that Tyrant, which of all others is to be deteſted and abhorred, (as it ſhall be further plainly prooued) doth vſurpe dominion ouer all Biſhops & Churches, and aboue all Princes & people, in ſuch tyrannical ſort, as yet neuer any *Tyran* or Heatheniſh Tirant hath don, ſithence the creatiō of the world. And ſurely, ſo both *Paul*, and alſo *Peter*, would boldly tel him to his face, if they were now liuing on the earth. When *Phocas* for his owne ſafetie, profite, and glorie, yeelded to this, that *Boniface* the Biſhop of *Rome*, ſhould be the chiefe Biſhop of the world, hee litle thought of the inconuenience that would grow thereof: or, if hee had thought thereon, yet regarded hee rather his owne preſent honour and gaine, then the good of them that ſucceeded him. And albeit, that the Germane Emperor *Otho*.1. had giuen his oath, and made faire promiſes to Pope *Ioh*.13. to bee dutifull and beneficiall to him and his Church, vppon this condition, that he would be a meanes that hee might be receiued into *Rome*, and there crowned Emperor, with the title of *Auguſtus*: yet, when afterward he ſaw the pride of the Pope, and conſidered into what thraldome he had caſt himſelfe, hee could hardly beare it in

1.*Pet*.5.2.2.

Lact. de diui. præmio, li. 7 *cap.*25.

Phocas.
***Boniface* 3.**

Otho.1.
Platina.
Pope *Ioh*.13.

in the time of Pope *Iohn:* but afterward, perceiuing that *Benedict* the 5. which ſucceeded *Iohn,* would not willingly yeeld & ſurrender one inch vnto the Emperour, of that which his predeceſſour had arrogated, he made no more of the matter, but quite expelled him the Sea, and conſtrained the Cleargie to admit and receiue *Leo* 8. into his place. The like minde reteined *Otho* 3. who hauing preferred *Gregorie* 6. to the See, and hearing that *Iohn* had expelled him, and vſurped by the counſell of one *Creſcentius,* he leuied an Armie, entred into *Italie,* tooke *Rome,* killed *Creſcentius,* put out the eyes of the vſurper, and reſtored *Gregorie* againe.

Benedict 5.
Summa.
*Conc.fol.*320.

Leo 5.
*Otho.*3.
*Grego.*6.
R. Reynold de vit. imparat.

6. Although the *Nicene* Councel (for orders ſake, & for the better gouernment of the Church) thoght it right good, and permitted that Metropolitanes and Arch-biſhops ſhould bee placed in and ouer diuers prouinces: yet was not that in any other meaning, but that neuertheleſſe, euery Church ſhould reteine and enioy it owne honour. But that one man ſhould bee exalted in the Church aboue all Patriarkes, Biſhops, Miniſters, yea, aboue all Kings and *Caeſars* in the world, to whom only all perſons of whatſoeuer eſtate, condition or order, ſhould yeeld and obey, as to their vniuerſall and Supreme head, the ſaid Councell neuer gaue one lote of conſent. * In this Councell was the Biſhop of *Rome* numbred among the Patriarkes, as one of them, but not aboue any one of them. And it was decreed, that hee ſhould haue no greater authoritie nor iuriſdiction in his owne Prouince, then either the Patriarke of *Antioch,* had in his Prouince, or that the Patriarke of *Alexandria* had in his Prouince. And beſides that, if he did not perform

*Nicen. Con. ca.*6.7.*d.*65. *quoniam.* & *Mos antiq.* *Item, in Antioc. Con. ca.* 9.*q.*3.*d.*6.*per ſing.*
*Hier. ad Euage. diſt.*93.*ca.* Olim.

*There wer conſtituted 3. Patriarkes in the 3 parts of ẏ world: *Aſia, Affrica, Europa,* & the B. of *Rome* was, but as one of the three Patriarkes.

Eccle.hiſt.

his dutie in his place, that he ſhould be reputed for neither a prieſt nor a patriarke. The great Aphrican councell worthily reiected the proud petition of that ambitious Prelate of *Conſtantinople*, which ſought to exalt himſelfe ſo contrarie to the word of God, and expreſſely decreed, that the Biſhop of that See, though he firſt ſpake in ſundrie Councels, and vſed to take the firſt ſeate in the congregation, ſhould not (for all that) be called *Princeps Sacerdotum, aut Summus Sacerdos, aut aliquid huiuſmodi*, that is, *the Prince of Prieſtes, or the cheefe Biſhoppe, or by any like title*, but onely *the biſhop of the firſt See.* Neither, that the Biſhop of *Rome* ſhould bee called the *Vniuerſall Pope or high Prieſt*. And thereunto *Gratian* addeth the wordes of *Pelagius*, to all other Biſhops. *Nullus Patriarcharum, Vniuerſalitatis vocabulo vnquam vtatur: quia ſi ſummus patriarcha vniuerſalis dicitur, Patriarcharum nomen cæteris derogatur. Sed abſit hoc a fidelibus, hoc ſibi velle quempiam arripere. Let not any one of the Patriarkes* (ſaith hee) *at anytime take on him the name of Vniuerſalitie: for if the cheefe Patriarke ſhould bee called the vniuerſall Patriarke, the name of Patriarke woulde bee taken away from all other. But God forbid that any Chriſtian man ſhould be willing to take on him this title.*

Aphrican Conc.apad Carthag.

*Diſt.*99.

Pelag.

The title of Vniuerſall pope or biſhop was odious in thoſe daies.

And *Auguſtine* againſt the Donatiſts to that ende, reciteth the wordes of *Cyprian*, ſpoken in the Councell of *Carthage*: *for neyther hath any of vs* (ſaith hee) *made himſelfe a Biſhop of Biſhoppes, or a cheefe Biſhop, nor conſtrained our fellow brethren to the neceſsitie of obedience with a tyrannicall feare:*

*Aug.li.*3.*ca.* 3.*de baptiſmo contra Donatiſt.* *Neque enim quiſque noſtrum,&c.*

Gregorie alſo (ſometimes Biſhop of *Rome*) verie ſharpely reprooued *Iohn* the Biſhop of *Conſtan-*

*Gregor.*1. withſtood

tinople, for that hee preſumed to vſurpe this Title, well neere a thouſande yeares ago, and ſayde in an epiſtle which hee wrote to him, that the King of Pride, namely *Antichriſt*, was neere. Moreouer, hee reprooued *Eulogius* the Patriarke of *Alexandria*, for that in the preface of an epiſtle which hee had written vnto him, hee called him the *Vniuerſall Pope*, hee charged him to doo no more ſo, for that his deſire was to proſper and excell in vertues, and not in Titles. Neither accounted hee that thing to bee to himſelfe an honor, wherein hee acknowledged that his brethren did looſe their honour.

this title.

Epiſt. 35. *ad Ioan. epiſ. Conſtantinop. et epiſt.* 38. *li.* 4. *in An, dom.* 590.

7 Howbeit, they would willingly recure this deepe wounde that *Gregorie* hath giuen them that ſo proudely aſpire : but how? *Note* (ſaith one) *the humilitie of Gregorie, whiles he reprehendeth the Patriarke of Alexandria* : hee might haue added, marke the ambition of our Popes, which impudently aſpire and aduaunce themſelues not onely in all titles of worldly glorie: but alſo in all power, rule, and dominion ouer their Churches, aboue Kings, Princes, Emperours, and all that is called GOD. Hee ſayth not ſo, but *Note Gregories humilitie*: yet thus he ſayth. *Inſtruit Gregorius ad humilitatem Romanos Pontifices*, *Hee teacheth the Romane Biſhops humilitie.*

Comment. ſuper, decret. card. Alex. d. 96. *Ecce.*

And heereof was it, that the Pope (though ſore againſt his will) yeelded to bee called *Seruus Seruorum Dei*, and to call the other Biſhoppes brethren. But ſo accepted, partly for the conformitie of Name, as Chriſt called his Apoſtles

his

The Pope is called a ſeruant, yet holdeth hee authoritie aboue kings his brethren, and ſaid that himſelfe was their ſeruant: partly, for the equalitie of merit: and partly, for the condignitie of order (as they ſay) and not in any wiſe concerning the authoritie of iuriſdiction, which yet he reteineth wholy to himſelfe. But yet, *Gregorie* him ſelfe made it not ſo light a matter, as that the gloſſe or glaunce of a Commentor, or any ſuch accidentall tytles (for onely ſhewes) could appeaſe ſo mightie a tempeſt. For he ſaid plainly, and denounced it with no ſmall vehemencie of words and geſture, that the tytle of *Vniuerſall* Biſhop, was *A proud, a ſacrilegious, a prophane, and an Antichriſtian Name.* And hee ſaide moreouer, that whoſoeuer taketh on him that name, he is *the Prince of Pride Lucifer, an Apoſtate, and the heraulde of Antichriſt.* Theſe wordes hee vttered at what time *Mauritius* the Emperour would that the Biſhop of *Conſtantinople* ſhould be entituled (as hee would be indeed) the *Vniuerſall Pope*. As if he would haue ſaid in a word: This is *Monſtrum & portentum Mundi*, That *Monſter, and only miſcreant of the worlde.* Neither hath *Platina* letted ſo to entitle ſome of the Romane Sea, in regard of their Satanicall doctrines, and abhominable liues: as vnto whom, that hobling verſe which ſometimes *Virgil* compoſed of that huge *Cyclops* (a verie ſemblable Monſter) may not vnaptly be applied, howſoeuer the Poet ſeemeth by way of propheſie to point at this perſon.

Grego. his opinion of this Title: Vniuerſal *Pope.*

Nomen arrogans, ſacrilegum, profanum, Antichriſtianum eſt.

This Gregory ſpake whẽ the B. of Conſtan. would be ſo called: & therein he propheſied of the Pope of Rome, that after him ſhould indeed ariſe and be that very Antichriſt, whoſe forerunner this B of Conſtant. was, as this title declared him, by the teſtimony of Gregory: About the yeare of our Lord, 600.

Aeneid, li. 3.

Monſtr' horrend' inform' ingens,
cui lumen ademptum.

A Monſter, ouglee, from ſhappen,
huge, and ſtarke-blinde..

8 And as he hath beene intituled, ſo hath hee reuealed himſelfe to all the world in the time appointed. At the ſight whereof, men may call him, as well worthie, not *Papa*, which is a father: but may well ſay of him with admiration in his owne language, *Papa, noua figura* [illegible] *o beholde that ſtraunge and newe formed thing, ſuch as the like was neuer ſeene before.* And ſo is he tearmed by ſome of his owne, *Admirabilis Papa, & ſtupor mundi. The Pope admirable, and the wonder of the worlde.* That is called a monſter, which either much differeth from Nature, or that which is farre degenerated from the natural forme. But lo, what can bee more ſtraunge, and further off from the nature of a true Chriſtian, then that a man profeſsing Chriſtianitie, ſhould (in contempt of the worde of God, and of all holie Religion) chalenge, exact, and vſurpe among Chriſtians an vngodlie power, both ouer the Church, and the Common wealth, with more then a tyrannicall or heathenish force? Is not hee therefore a Monſter? VVhat can bee more monſtrous, then that a man ſhoulde bee metamorphoſed from an humble perſon, to a proude tyrant: from a father of peace, to a worker of warres: from a patterne of honeſtie, to a myrrour of luxurie? to bee chaunged, from a meeke ſheepe, to a rauening woolfe: to be turned from godlineſſe to Atheiſme: from Chriſtianitie to Epicuriſme: from the childe of God, to a member of the deuill? *If the light become darkeneſſe*, Alas, *howe great is that darkeneſſe?* What husbandman woulde not wonder, that after his great labour, the beſt Grape that he planted, ſhould yeelde him ſowre Grapes, and the cleaneſt ſeede that

Papa.

Iohn Iannen. Peter Egid. in dict. Papa. *Auerlicus.*

VVhat is ment by a monſter.

Amongſt whō Antichriſt was borne.

Eraſ. in 1. Iohn 2.

he ſowed in his field ſhoulde bee ouercome with tares? And who can but maruaile, that Antichriſt, that is, a perſon contrarie to Chriſt in life, in doctrine, and ſtudies, ſhoulde haue beene begotten, conceiued, borne, and brought vp in the Church among them (before all others) that profeſſed the holie Religion of Ieſus Chriſt? If the holie Apoſtles, and Diſciples of our Lorde wondred not a little when they perceiued by the doctrine of Chriſt, that the Scribes and Phariſees, which were ſaide to ſitte in *Moyſes* Chaire, did verie little or nothing reſemble *Moyſes*: but rather were contrarie to him in their liues, doctrines, and ſtudies: then worthilie may wee wonder at this *Vniuerſall perſon*, which is ſayde to ſitte in *Peters* Chaire, and is called the *Vicar of Chriſt*: when wee ſee, that hee is ſo contrarie to *Peter*, as euer *Simon Magus* was, (excepte onely in this, that he denied his Maiſter; woulde haue hindered his Maiſter; did ſleepe when he ſhoulde haue watched in his curious noting of *Iohn*; and in ſuch other his ſinnes and imperfections) yea, and ſo contrarie to Chriſt, as *Iudas* was, which betraid him? Chriſt ſaid of *Iudas*, that hee was a diuell, though *Iudas* came to kiſſe him: and hee called *Simon Peter*, *Satan*, and commanded him back behind him, when he would haue hindered him in the performance of his dutie. Now, what to iudge of ſuch a perſon, which reſembleth the Iewes in their hypocriſie, and *Iudas* in his treacherie, & *Simon* in his worldly deuiſes, & *Magus* in his ſorceries, we may reſolue without long deliberatiō, hauing throughly viewed the image of his counterfet holy life, and ſo we may call him a monſter in deed.

9 Againe,

Againe, what place hath the doctrine of Chriſt in that new formed perſons mind? what more oppugneth the law and the goſpel, then his erronious and falſe gloſſes, decrees, Canons, traditions, doctrines? *Chriſt* teacheth Truth: but the Pope diuulgateth vnwritten fables and lies. *Chriſt* requireth faith to iuſtification: but the Pope extolleth mans merits. *Chriſt* preacheth peace, charitie, brotherlie loue: but the Pope moueth vp diſcord, wrath, hatred, wars, murthers. *Chriſt* commandeth vs to be obedient to the law of God: but the Popes folowing the hypocriticall Phariſee, maketh void the law of God, through his owne traditions. *Chriſt* expreſly forbiddeth, that any man ſhould either ad vnto the word of God, or withdraw any thing frō the ſame: but the Pope moſt preſumptuouſly nowe addeth, now detracteth, & thereof giueth ſuch interpretations, as his owne fantaſie afoordeth, as the ancient heretikes haue accuſtomed to do. *Chriſt* cōmanded his apoſtles and diſciples, to ſearch the ſcriptures, to write vnto the churches, to preach the Goſpel to all creatures, & to publiſh that opēly, which he taught them in ſecret: but the Pope forbiddeth the tranſlation of the Bible into diuerſe tongs, wherin the people may read the ſame: hee inhibiteth the preaching of the goſpel, & ſhutteth out the people of God frō the reading, hearing, and cōferring of the ſcriptures and word of God: & imitating that vngodly *Antiochus* king of *Græcia*, and that prophane *Iulian* the Apoſtate: he ſtraitly chargeth, that the cōmon people ſhall neither reade, nor write, nor talke, nor ſing, of Religion, or of anie part of the worde of God, excluding them out from all participation of

The Pope teacheth a contrary doctrine & law.

Irenæus. li. 4. ca. 25. de tradit. ſen.

those holie myſteries and precious iewels, as dogs, and ſwine, making hauocke of Christian people, whom he proffereth to Satan to bee led blindfold into errours and damnation. Our Sauiour Chriſt hath both by his worde taught, and by his owne example commended vnto his Apoſtles, and

2.*Theſ.*2.4. Diſciples, all due obedience to Princes, and a willing ſubiection to all manner Ordinaunces of man for the Lordes ſake: But the Pope, exalting himſelfe aboue all that is called GOD, bindeth all Kinges and *Cæſars*, to yeelde and ſubmit themſelues to his Cenſures, to bee ruled by his Canones, and Decrees, to followe his deuiſes, his Traditions, his Councels, his Lawes, yea, to kiſſe his foote, and to humble themſelues vnder his footeſtoole. A ſpeciall note of *Antichriſt*, in that hee exalteth himſelfe aboue Kinges, and Princes, which in regarde of their high place and dignitie next vnto GOD, are called *goddes*. Finallie, *Chriſt* hath taught and commended vnto vs, all Chriſtian vertues: as faſting, prayer, humilitie, chaſtitie, holineſſe, religion, and the true worſhippe of GOD in this worlde: but the Pope beeing choked with that ſubtile euill, that ſecret poyſon, that hidden venom, that ſhew of vertue, that moath of holineſſe, I meane *hypocriſie*, vnder a cruel Art, he heweth downe vertue, with vertues ſword: vnder a ſhew of faſting, he ouerthroweth the true faſt: vnder colour of prayer, he aboliſheth all holy inuocation: vnder the name of humilitie, he foſtereth the hautieſt pride: vnder a ſhadow of virginitie, he baniſheth all chaſtitie: vnder the title of holineſſe, he practiſeth all abhominations

The Pope vnder pretence of Religion, ouerthroweth all religion.

vnder the faire face of Religion, hee aſſayeth to throw downe all Religion: and vnder the profeſſion of Chriſtianitie, hee perſecuteth Chriſt in his members. Is this that *Succeſſour of Peter?* is this that *Seruant of the ſeruants of God?* is this the right *Vicar of Chriſt?* Nay rather, this is the perſecuter of *Peter:* this is that *abhominable Tyrant, the which* (as *Lactantius* once ſaide) *onely imagineth miſchiefes, and baniſheth that light which ſuſtaineth the world:* this is that *Antichriſt* pointed at by Saint *Iohn, Apoc.* 13. Therefore we may thus argue and conclude againſt him. *Lanct. de dion præm: li:7.ca.25.*

VVho ſo is moſt contrarie to Chriſt in doctrine, in ſtudies, in life, eſpecially of them that pretend the greateſt holineſſe, and are chiefeſt in the profeſſion of Chriſtianitie, the ſame is that Antichriſt. Apoc. 13.

But the Biſhoppe of Rome, amongſt all them which ſhew the greateſt holineſſe, and are chiefeſt in the profeſſion of Chriſtianitie, is moſt contrarie to Chriſt in his Doctrine, in his ſtudies, in his life.

Ergo the Biſhoppe of Rome is that Antichriſt. The Maior cannot bee denied: and the Minor is ſufficiently proued by that which hath been in this chapter produced. Therefore they alſo that ſtriue to ſupport him, are the very miniſters of Antichriſt, as their owne *Gregorie* would tell them, if hee yet liued among them. *Greg. li 4. Epiſt. 30. & 38.*

And it is likely enough that the ancient *Sibyle* whom *Lactantius* remembreth, expoſtulating the olde *Grecians* for their Idolatrie, in the exaltation and worſhip of earthy Tyrants in the place of God, did therein alſo by way of propheſie, point at them and their folly, which extoll, proppe vp, and honour this monſter.

O Grece: thy Gods of Tytanes proude
what mean'ſt thou thus to faine?
VVhy dedicateſt thou thy gifts
to dead men thus in vaine?
To Idols thou doſt ſacrifice,
Alas: what furie brought
This errour in? the great Gods Law
the whiles contemn'd for nought.

But this is moſt certain, that the holy Pſalmiſt accounteth the Children of men moſt worthy of rebuke and ſhame, for the exaltation of ſuch vngodly perſons. And the Lord God himſelfe deriding their follie, and abhorring their great madneſſe, feedeth them with wormewood, and drencheth them with the water of bitter gall. The tempeſt of the Lord goeth forth againſt them in his wrath, & a violent whirle-wind falleth down vpon their heades. And this haue they gotten for their reward in the ſetting vp and defending of this their Idoll. It ſhal be good for them therefore, who haue bin dreanched with thoſe venemous dregges of the fornication of Antichriſt, to forſake him in ſeaſon, to purge out the venemous humours of their abhominations, by a true repentance, in the bloud of Chriſt, and henceforth yeeld themſelues obedient to God, and dutifull to his annointed (our moſt *Soueraigne* Princeſſe) in all gratitude and right contentation, and thus before they feele the intollerable effect of the heauy curſe of almightie God, and be conſtrained to beare theyr open reproach and ſhame among men.

Pſal. 12.9.

Ier 23.15.

CHAP. V.

The Biſhoppe of Rome is yet more plainely deciphered to bee that very Antichriſt which was reuealed to Saint John. Apoca. 13.

THe Biſhop of *Rome* (as before it is declared) making the greateſt ſhew of holines in the world, as if he were not only a Saint, or the ſon of God, but euen God himſelfe: hath entitled himſelfe with many holy, high, & wonderful names, and ſet himſelf fourth, as one moſt ready and beſt able to helpe and relieue the Church of Chriſt, both in the world & out of the world at euerie need: Howbeit, when he is thorowly conſidered of, and wiſely obſerued touching his doctrine, his ſtudies and his conuerſation, the former ſemblance and ſhew of high holineſſe, ſhall bee ſo ſhadowed and blemiſhed in his perſon, that nothing ſhall be found inhabiting and reſting within him indeede, beſides deepe hypocriſies, great abhominations, and horrible ſins. And that this faire ſhew of Angelicall holines is nothing elſe, but a guile to deceiue the Saints of God, as the Woolfe which is cladde in ſheepes clothing, the ſooner to take and deuour the ſeely ſheep. But as the rauening woolfe bewrayeth himſelfe by his voyce, by the maner of his feeding, and by other woluiſh euil qualities, to be no ſheep, but a wolfe, an enemy to the ſheepe: euen ſo I ſay again, hath the Biſhop of *Rome* ſufficiently deciphered himſelfe by his falſe doctrine, by his diuelliſh practiſes, and his abhominable life, behauior, and fruits, what he is indeede, that is to ſay, that very *Antichriſt*, to the horrour and dreade of all Chriſtians. Neither were al men ſo blinde in the time of his appearance, but that by many of them he was plainely perceiued and abandoned. When *Iohannes Hus* in his time had founde him, he could not bee ſilent: and when *Eraſmus* had deſcried him, he pointed at him directly with his finger, as who would ſay, I haue deſcried that hidious monſter, and lo there he ſitteth in the Temple of God, as a God. Hauing ſpoken of the dignitie of Chriſt our high prieſt, hee ſayth, *Cum huius dignitate, compone vnius Templi Pontificem, qui Sacerdotium vnius anni, ab impio rege turpi precio redemerit. Confer nudum Ieſu caput, cum huius auro gemmiſque Lucente Tiara. VVith the dignitie of Chriſt, compare a Biſhop of one Temple, which hath baught a prieſtood laſting but for one yeere, of a wicked King, for a filthie ſum of money. Compare the bare head of Ieſus, with his tyre or Myter, all gliſtering and ſhining with gold and precious ſtones, &c.* But when that *Martine Luther* in the ſame age, being about one hundred yeares after *Iohn Hus*, and in the yeere of our Lorde 1515, had eſpied the Romiſh iniquitie, hee did not onely point at, and diſcouer him, but alſo very earneſtly thencefoorth purſued him in hoate chace, maugre the lond lowing of all Romiſh Bulles, and the madde malice of *Apollyon* that deſtroying Diuell.

Ioh. Hus in An. Dom. 1415.

Eraſmus.

They eſpied Antichriſt,

In paraphraſ. In marc. 11.

Luther.

Bulleng. in Apoc. 11. *heming. Euchir:ca.* 10. *de Ordine. Eccle.*

And thus haue *Iohn VVickliffe*, and *Zuinglius*, and *Ochinus*, and *Bucer*, and *Bullenger*, and *Munſter*, and *Caluine*, with many other right learned and famous men in the Church, iudged of the Biſhop of

Rome, and written agaynſt his abhominations, nothing fearing to depaint him forth as that Antichriſt ſo much ſpoken of, and to purſue him to the death, with the moſt profounde Arguments of Gods worde. Neither may we thinke that anie of thoſe men beforenamed, haue beene the firſt Authours of this opinion : but that *Irenæus*, and *Arnulphus*, and other holie Martyrs and Fathers of the Church; which liued full manie yeares before them, haue in theyr tymes conſidered and after a ſort reuealed the ſame : whoſe wordes and teſtimonies thereof here to write, woulde bee too tedious, and to no purpoſe, beeing by others alreadie ſo often and plainly noted.

Moreouer, it is certaine, that *Baptiſta Mantuan, Laurentius Valla, Franciſcus Petrarchus, Marſilius Patauinus*, *Hieronimus Sauanorola*, and *Ioachim Abbas*, who ledde theyr lyues in the Citie of *Rome*, euen in the face of the Pope, and his Cardinalles, and were ſometymes partakers of the ſame fayth and Religion, haue in theyr wrytings much complayned of the wickedneſſe of the Church, and did not onelie vnder certaine ſimilitudes, and darke ſpeeches couertlie, but alſo ſometimes in plaine tearmes openlie declare to the VVorlde, that Antichriſt reigned in the ſucceſsion of the Popes, or among the Biſhoppes of that Sea. And of this wee alſo are not ignoraunt, that from the Popes holineſſe, there is gone foorth a farre greater hypocriſie into all the worlde, then that which went foorth from the Prophets of *Ieruſalem* into all the lande of *Iuda*. Howbeeit the moſt part of all men (ha- *Ier*, 23.15.

uing their eyes enchaunted with his ſorceries, and their hearts hardened through vnbeleefe) can neither feele, nor perceiue ſuch a thing, vntill that they, with the Kings of the earth, and earthlie minded men, haue deepelie pledged him in the venemous dregges of his fornications.

666 The number of the beaſt.

2 Others alſo hauing good vnderſtanding, haue reckoned the number of the beaſt, and haue founde it to bee (as *Iohn* ſaide) *Arithmos Anthropou, The number of man*, that is to ſay, either ſuch a number as may bee by mans reaſon vnderſtoode, or ſuch a number, as concerneth man, as that Antichriſt ſhoulde bee a man, or in and among men. And that his iuſt number is, ſixe hundred ſixtie and ſixe. In the which number indeede is contained, not onelie the Time when Antichriſt ſhoulde bee borne, when he ſhoulde be reuealed, and how long he ſhould raigne in his might and great pompe: but alſo the nation, the place, the pride, the ingenie, the power, and nature of Antichriſt.

How to reckon the number of the beaſt.

Some haue taken the time to commence, from the Conception of Chriſt, and from thence to bee reckoned vnto the yeare of our Lorde, 666. And this reaſon they haue for it, that as euerie vertue hath to it a vice oppoſed, and agaynſt the light is ſet the darkeneſſe: ſo Chriſt findeth his Antichriſt. Chriſt was no ſooner conceiued by the holie Ghoſt, but by and by Antichriſt was conceiued by the ſpirite of the Diuell: the one in the wombe of the Virgine: the other in the hearts of worldly men.

Chriſt and Antichriſt are in the world at one time.

Indeede, it is true, if this place bee vnderſtoode of that generall Antichriſt. For there is not onelie a *Chriſt*, to ſaue, but alſo an *Antichriſt* to deſtroy, as the ſeede of the woman, and the ſeede of the Serpent. But it is certaine, that Saint *Iohn* by prophecie poynteth at ſome ſpeciall and notable Antichriſt to come afterwarde. And in that reſpect, the learned haue taken the ſupputation of the time from the Reuelation of this myſterie to Saint *Iohn* in the Iſle of *Pathmos*, the which was (after the iudgement of *Irenæus*) in the latter time of *Domitian* the Emperour, who was a mightie perſecutour of the Chriſtian Religion, and a contemner of Chriſt. And this was (as *Euſebius* ſayeth in his Chronicles) about nintie and ſeauen yeares after the Natiuitie of Chriſt. Nowe from thence, if yee reckon 666. yeares, that is to ſay, vnto the yeare of our Lorde 764, and diuide thoſe yeares into ſixe ſeuerall ages, or times, (accounting for euery time 111. yeares) yee ſhall find, 1. How that Antichriſt was begotten: 2. How hee was conceiued: 3. Howe hee was formed: 4. How he was quickened: 5. How his Dame groaned towardes the birth: 6. How hee was borne and brought foorth. Then from thence againe, if yee reckon 666. yeares, that is to ſay, vnto the yeare of our Lorde 1430. and part that number into ſixe other ages or times, ye ſhall perceiue therein: 1. The nourſing: 2. The growing vp: 3. The policie: 4. The practiſe: 5. The power: 6. The chiefe pompe and triumph of that Antichriſt. And ſo yee ſhall haue for his begetting and conceiuing 222. yeares: for his forming,

Bul. in Apo. 13. *con.* 611
Aret. in. apo. 13.

A Chriſto nat. anno. 97. *ad anno* 764.

The begetting conceiuing, &c. of Antichriſt.

and quickening 222. yeares: for the groning and birth, 222. yeares: for his nurſing and growing, 222. yeares: for his policie and practiſe, 222. yeares: and for his power and chiefe glorie, 222. yeares: being in the whole 1332. yeares. And I thinke my coniecture probable enough, that the Angel in *Daniel*, 12, 12, ſpeaking of the two times: and alſo of the 1335. dayes, rightly aymed to the ende of thoſe 1332. yeares, beeing about the yeare of our Lord 1429. For if from this number 1335. ye take 3, and then diuide the remainder into 2. parts, according to the rule of Mediations, ye ſhall finde the verie number 666. in either part. Thirdly, that which remaineth of the time, whether halfe a time, or the diuiding of the time: or part of a time (as the Lorde in his ſecrete councell hath decreed it) concerneth the deteſtation, the purſuing, the wounding, the languiſhing, the waning, and the ruine of that Antichriſt. And this, who ſo waiting commeth to beholde in the ende of thoſe 1335. dayes, is accounted happie, by the teſtimonie of the Angel. Therefore as we doubt not, but that we are happie whom the Lord hath reſerued to theſe times, wherein that Antichriſt is loathed, is purſued, is wounded, doth languiſh, droope, and runne daylie towards his ruine and vtter decay; ſo do we alſo expect in faith, that (as the Lord hath promiſed) for the choſens ſake, the time of his raigne ſhall be ſhortned: and that his finall deſtruction is neare at hand.

The declination and ruine of Antichriſt.

Dan. 12. 12.

That Antichriſt whereunto Iohn poynted is found in Rome.

3 VVhat things haue beene wrought and done in the Empyre, and Sea of *Rome*, as manifeſt notes of that Antichriſt, and well worthie the obſeruation, within euerie one of thoſe

ſeuerall times or Ages, I minde not heere at large to diſcourſe: but after a fewe wordes thereof, to referre them, that are willing to vnderſtand the ſame, vnto the generall Councels, the Centuries, the Eccleſiaſticall hiſtories, the Chronicles, and writers of thoſe times. It is moſt certaine, that this *miſterie of iniquitie* beganne to worke effectually, euen then, when S. *Iohn* ſawe theſe things reuealed vnto him, and wrote of them vnto the ſeauen Churches in *Aſia*, and ſayde alſo in his Canonicall Epiſtle, that euen then was that laſt time, wherein *that Antichriſt* (before propheſied of) ſhould come; & ſo from thence continued working from age to age, vnto the yeare of our Lord 764. At which time the *monſtrous Babe* was borne at *Rome*, and (after a ſort) reuealed in the world with no little wonder. And then foorthwith the Biſhop of *Rome* beganne to forget all Chriſtian humilitie, the former pouertie of the Saints, the miniſterie of the word, and ſuch like; and (beeing enriched with thoſe great rewards which king *Pipine*, and other princes beſtowed on him) hee exalted himſelfe beyond meaſure, and gladly embraced that proude name *Vniuerſall Biſhop*; which was giuen to Antichriſt by the tyrant *Phocas*, whereof alſo *Gregorie* had before propheſied, when hee ſayde, that the Biſhop of *Conſtantinople* which before that, vſurped that Name, was the fore-runner or herauld of Antichriſt: meaning that he, that ſhould next after him accept of the ſame title, was indeede *that Antichriſt*. Neither hath there beene any other (beſides the Biſhops of *Rome*) ſithence that time, that hath challenged and retained this Title. From thenceforth the Pope exalted himſelfe more & more, in the church

VVhen the miſterie of Iniquitie began to worke.

The birth of Antichriſt.

Phocas named the childe.

Decret. Nicol. 1. papa. D. 21. in tant. & Nunc. D. 22. c. 1. d. 9. S. 1. Rom d. 96. vnicnam. De Maiorat & obed. Solit. Carion in Iuno.

The Pope would no longer obey, but rule ouer the Emperour.

Gen. 1. 16.

aboue al other Biſhops, Patriarks, prieſts, miniſters, preachers: and alſo departing from that obedience which belonged to the Emperor, he vſurped on the ſeculer & ciuill power: ſo much that the Emperour decreaſed in authoritie, which the Pope arrogated to his own holines, & in proceſſe of time, preſumed moſt impudent (as a malepert babe) to face his Lorde the Emperour, to thruſt downe his crowne with his foote, & by way of an odious compariſon, to preferre himſelfe to the Emperor, as the Sunne is preferred to the Moone in beautie and brightneſſe, with the abuſe of that place of Scripture: *God made two great lights: a greater light to rule the day, and a leſſe light to rule the night.* Yea, beyonde all this, he aduaunced himſelfe in all things aboue *Peter,* whoſe ſucceſſour hee is called, and whoſe ſword hee would beare, aboue Chriſt Ieſus, whoſe vicar he is ſuppoſed, and, (if not aboue, yet) equall with God, a ſeruant vnto all, whoſe ſeruants he was named. Lo here was that departing of which ſaint *Paul* propheſied, *2. Theſ.* 2.3. For now the chriſtians for a great part reuolted frõ the faith of Chriſt, and from their obedience to their kings & Emperors, & willingly yeeld themſelues thrals and bondmen to the biſhop of *Rome*: that is to ſay, to Antichriſt, that child of Perdition, their rebellious head and Captaine.

The nourſing time of Antichriſt.

4. Surely, if we conſider thoſe 111. yeeres which immediatly followed yͤ former 666. yeares, & were referred to the nourſing time of Antichriſt, we ſhal perceiue how prettily he pearked vp, and began to diſcouer himſelf in the church of *Rome*. And by that age & time we ſhal eaſily conſider & iudge of al the ages ſucceeding: that is to ſay, by the conſideration

of this nourſing time of Antichriſt, we may coniecture of his power, policy, practiſe & pompe. About the end of thoſe former 666. yeeres, in *An. Do.* 764. Pope *Adrian* the firſt, occupied the See of *Rome*, and held the ſame about 23. yeeres. As this Pope exalted himſelfe aboue his brethren, & hunted after the riches and glory of the world: ſo alſo he was a great Idolater. In this Popes time was holden the 2. *Nicane Synode*, which the *Greekes* call the 7. general *Synode*, in the raigne of *Irene* and *Conſtantine* her yong ſonne. In this *Synode* by the commandement of the Pope, fortified by the power & authority of the Emperor, *Baſilius*, the Biſhop of *Ancyra*, *Theodorus Cyrus*, the B. of *Myron*, & *Theodoſius* the B. of *Amorit*, and ſome other biſhops, were conſtrained to recant their opinions againſt yͤ worſhipping of the Images of Saints. And in the ſaid *Synode* it was decreed, by the cōmandement of the pope, & the conſent of the ſaid *Irene*, that Images ſhuld be reſtored & placed in the churches, that ſaints ſhuld be worſhipped as the ſons of God, that their reliques, and the aſhes of the martires ſhould be reuerētly honored: that alſo was then & there confirmed by a general conſent, which *Phocas* had before that time cōmanded: namely, that the B. of *Rome* ſhould be the higheſt in authority ouer al other biſhops, & yͭ the church of *Rome* ſhould be the head of al other churches: & that whoſoeuer ſpake or taught contrary to this decree, he ſhuld be anathematized & cōdemned. In conſideratō therof *Teraſius*, then patriark of *Conſtant.* which was preſēt at that *Synod* being demanded by the popes cōmandemēt, whether we wold conſent to theſe & ſuch other matters which wer cōtained in a certain epiſtle which

Adrian 1.
An. 764.

VVorſhipping of Images.

Sum. con c. fol. 277.
Baſilius
T*heodor.* 9.
Theodoſius
Biſhops of the Epheſians.

Teraſius patriarke of Conſtantinople.

which the Pope had written to the Emperour and Empreſſe: he, fearing what would enſue the contrarie, anſwered in theſe words. *Nos patrum, pracepțis imbuti, ſic confeſſi ſumus, & confitemur, concordamus, & vim, Literarum Lectarum confirmamus, & Imaginum picturas, ſecundum priſcam patrum traditionem, recipimus, & has deſiderio noſtro adoramus.* That is, *VVe being inſtructed in the precepts of the Fathers, haue ſo confeſſed, and do confeſſe, concord, and confirme the force of the Letters, which haue beene read: and the pictures of Images, according to the ancient traditions of the Fathers, wee doe receiue, and the ſame with all our deſire we do adore.* Theſe and ſuch like notes of Antichriſt, appeare in the Romane Biſhoppe, euen in the nourſing time of the Babe which (as ye heard before) was commended in the dayes of Pope *Adrian*, the firſt: 666. yeeres from the acte of his conception, and was continued vnto the 777. yeere of the ſame, about the yeere of our Lord and Sauiour, 875: that is, vnto the latter time of Pope *Adrian* the ſecond, and at the beginning of Pope *Iohn* 9. which ſucceeded the ſaid *Adrian* 2. Both theſe Popes hunting eagerly after the kingdome and honour of the world, worſhipping ſtraunge goddes, vſurping authoritie ouer all Biſhops and ciuill magiſtrates whatſoeuer, ſtirring vp and broaching bloudy warres, commanding diuers errours, idolatries, and ſuperfluities to be vſed and obſerued for their owne honour and filthie Lucre, did rather encreaſe, then any way let or diminiſh the iniquitie of that place. Neither vnlike vnto theſe, were all the reſt that ſucceeded them in that See, as namely *Martine* 2. *Agapetus*, *Adrian* 3, *Baſile*, *Stephan* 5. *Formoſus*, *Boniface* 6, *Stephan* 6, *Romanus*,

Sum. Concil. fol. 277.

A*drian*.1.

A*drian*.2.
Iohn 9.

Cent.9.
ca.10.

Theodorus 2, *Iohn* 10, *Benedict* 4, *Leo* 5, *Chriſtopher* *Sergius* 3, *Anaſtaſius* 3, with others: vnto the yeere of our Lord, 986. and the yeere of Antichriſt, 888.

The time of the thouſand yeeres. *Apoc.* 20. 2 3.

5 Al this was yet in the noneage of *Antichriſt*, and within the cōpaſſe of thoſe thouſand yeeres wherin Satan was bound vp from ſeducing the Saints of God. *Apoc.* 20. 2. But it ſeemeth very ſtrange that *Antichriſt* could be gotten in the Church and brought forth into the world, within this time of Satans reſtraint & thraldome: were it not that the Lord had permitted this *Deceiuer* to worke the *miſterie of iniquitie*, and to ſeduce by ſtrong deluſions, them that would not beleeue the Goſpel. And if that *Antichriſt* preſumed to be ſo malepert in that time of his nonage, what may we think that he did then, when he was come to his full growth and power? that is to ſay, the ende of thoſe 1000. yeeres, at what time his curſed Sire was lette looſe to deceiue the world. Although by the 1000. yeeres, may be vnderſtood all the time of the free preaching of the Goſpel, and light of the word of God, whereby the diuell is reſtrained his libertie: yet may we not imagine, but that as the Lord hath appointed yeeres, dayes, and times, in yͤ which he hath wrought & doth worke, and bring things to paſſe for the comfort of his choſen people: ſo by 1000. yeeres, & 1335. daies, and by this number 666. & ſuch like, he would ſtir vp the godly to a due conſideration of his prouidence, & a diligent ſearching out, and triall of the truth of his word, which performeth al things yͭ hee hath foretold vs by the Prophets in the due time. A notable ſtay to our faith, and comfort to our ſoules. And indeede, after the full expiration of a thouſande

Silueſter 2.

The policie of Antichriſt.

yeeres, beeing reckoned from the birth of Chriſt; which bounde vp the diuell vnto the time of Pope *Silueſter* the ſecond, who (as it is written of him) gaue himſelfe to the diuell to be made a Pope, and by wicked Arts aſpired to the Popedome, wherein hee neuer ſerued God, but daily ſerued the diuell: then the diuell raged indeede in the Papacie, like a ramping and roaring Lion, lately lette looſe from out of his Denne, and ſo continued (by the ſufferance of the lord) for the *little ſeaſon*, *Apoc.* 20.3. that is to ſay, vnto the end of thoſe latter 666. yeares, about the yeere of our Lorde 1430. In and by all the which time, to the ende that he might ſeeme holy and moſt glorious, and not to doo any manner of hurt then, when hee did moſt harme and villanie; and that the deceiued world might not perceiue his trecherie and legerdemaine; hee tooke away from the people the light of the Goſpel, without the which the worlde could not but periſh, that beeing blinded and nooſeled vp in ignoance and groſſe errours, they might not be able to diſcerne betweene truth and falſhood, and beeing terrified with his excommunications and tyrannous crueltie, they might take on them the marke of the Beaſt: and then hearing none other doctrine deliuered to them, but that onely which tended to the exaltation and worſhip of the Beaſt, and the deſtruction of Chriſtian ſoules, they might beleeue that not Ieſus Chriſt, but the Pope onely, could ſhut vp the Gates of hell and death from them, and open vnto them the doore of heauen with Saint *Peters* keyes, which they thought he alone had in his power and poſſeſſion.

Names and Titles attributed to Antichriſt.

Bernerd. conſ. li.2. ad Eugen.

Heereof it enſued, that the ſeduced ſoules worſhipped him with all holy reuerence, honoured him as a God, and accounted him woorthie theſe and ſuch like high Titles: *vz. The moſt holy Father, the head of the Church, the Prince of Prieſts, the Vniuerſall Biſhoppe, the Popes holyneſſe, the Lorde of Lordes, the King of Kings, the Vicar of Chriſt, the Succeſſour of Saint Peter, the God of the Earth.* And hee hath beene taken among them of that Religion, for his Primacie, as *Abel*; for his gouernment, as *Noah*: for his Patriark-ſhippe, as *Abraham*: for his order, as *Melchizedech*: for his dignitie, as *Aaron*: for his authoritie, as *Moſes*: for his iudgement, as *Samuel*: for his power, as *Peter*: and for his annointing, as Chriſt. Whereuppon his Legates alſo and proude Cardinalles and Prelates were aduanced, not onely in the ſeculer affaires equall with Kings and Princes, but alſo in the Church aboue them and all others. And heereof was it, that the Clergie gaue him theyr firſt fruites and tenths, and daily remembred him in theyr Maſſes and Oriſons, that euerie man that had fire made within his Houſe, was contented to pay his Romeſcot and Peterpence to his holyneſſe, and that the more parte of all perſons, then deemed their landes, Money, Plate, Iewels, and ſuch things as they had, beſt beſtowed, deuiſed, and diſpoſed, (cheefely at the time of their departing out of this worlde) when with the ſame they could bee perſwaded by theyr ghoſtly Fathers, to purchaſe from the Pope, Indulgences and pardons of their ſins, and promiſes of releaſes out of the faigned fire of Purgatorie,

by

by Maſſes, prayers, and ſuperſtitious obſeruations after their death: then the which there was neuer any deceit and trecherie more heinous & diuelliſh: wherat the diuel laughed, & was moſt glad, that by ſuch a meane he could ſo multiplie his members, & enlarge his kingdom with the ſeruice of ſo many dammed ſoules.

The wounding of Antichriſt.

Iohn Hus

Ioh. VVicliffe

Sir Iohn Oldcaſtle.
Lord Cobham.

Anno Dom.
1413.

Hierome Sauanarola.

Anno Dom.
1499.

An. 1517.

Martin Luther.

6 Now within this age, and towards the latter end thereof, that notable member of Chriſt, *Iohn Hus* the *Bohemian*, and that worthie preacher of the Goſpel, *Iohn VVicliffe* the Engliſhman, did both preach and write againſt thoſe enormities and abhominations, for the which they were both condemned for hereſie, by the counſell of *Conſtance*, and moſt vniuſtly martyred. For the like Sir *Iohn Oldcaſtle*, the Lord *Cobham* was martyred. And very neere vnto this time, *Hierome Sauanarola* taught in *Italy*, that the pope of *Rome* was that very *Antichriſt*, for the which *Alexander* 6. cauſed him to be cruelly burned at *Florence*. Yet the Lord letted not to ſtirre vp others that ſhould (as faithfull witneſſes) declare his truth, to the diſcouerie and wounding of the man of ſinne, and to the ſhame of the diuel. Among others, *Martine Luther* preached againſt the Popes indulgences and pardons, he wrote an epiſtle to pope *Leo* 10. concerning the ſame argument, and called many things in queſtion, touching the ſupremacie of the Biſhoppe of *Rome*: for the which hee was alſo troubled and condemned moſt falſely for an Arch-heretike, who neuertheleſſe preached the Goſpel, wrote many bookes, and proſpered vnder the happie defence of that noble *Frederike* Duke of *Saxony*.

Fredericke the Duke of Saxonye.

Soone after this, not onely the ſaid duke of *Saxonie*, and alſo *Philip* the Landgraue of *Heſſia*, with all *Germanie*, forſooke the Biſhop of *Rome*, and refuſed any longer to obey vnto his falſe and erronious traditions: and the whole ſtate of religion was altered amongthem: but alſo *Clement* the Pope, grewe contemptible in the hearts of the Emperor *Charles* 5, and other Princes: for about that time the ſaide Pope (notwithſtanding his pompe and glory) was aſſaulted by the duke of *Burbone*, and driuen to the Caſtell of *Angelo*, where he was beſieged, and conſtrained as a priſoner; in the conceit whereof, and through ſome other ſuch pearcing wounds, he ſhortly after ended his daies, & gaue a farewell to all happineſſe.

Philip of Heſſ.
Germanie.
Pope Clement.
Charles 5.
Duke of Burbon.
Polid. Virg. de prodi. li. 1.

England alſo, about this time, groned to be eaſed of his intollerable yoke; and in the yeare of our Lord, 1533, and the 25. yere of the raigne of that moſt worthie king of happie memorie *Henrie* the eight, King of *England*, in his high Court of Parliament, an eſtatute was concluded & made, which authorized the ſaid king, to be *ſupreme head of the Church of England, next vnder Chriſt*: whereby alſo the Pope, and all his Colledge of Cardinals, with all their Indulgences and Pardons, were vtterly aboliſhed out of *England*. In this Parliament were giuen to the Kings highneſſe, the fruits and tythes of all dignities and ſpirituall promotions, which before that time were paid to the Pope and his Cleargie.

England.
Henrie the eight king of England.
Graft. in Chron.

17 Thus the beaſt was dayly pricked, and pearced, and *Babylon* was ruinous, and fell more and more. For, many other mightie penſions and payments, taxes and exactions, were withdrawne and detained from the Popes holineſſe; diuerſe Mona-

The fall of Babilon.

ſteries, Frieries, Abbaies, Nunneries, Colledges of Idolaters, and Cels of Superſtition, were throwne downe to the ground, & made deſolate: the pompe and glory of Antichriſt nowe being at the full, by theſe & ſuch like meanes, was wonderfully abated: wherby he languiſhed, drooped and drew towards his death. For in this time, the cleare light of the goſpel being preached, which had ſo long time bin ſhadowed with obſcure cloudes of errours, Satan was ſeene where he rouſted in the church of *Rome*, to the loath of all good men: and that olde Serpent which had deceiued the world, was by yͤ powerfull word of God haltred vp again, and that child of perdition was purſued, and in eagre chaſe ſo neare tired, and the chaſe ſo continued, that he ſhall (I hope) ſhortly be forced to giue ouer, & yeeld to vtter confuſion, and *Babylon* ſhall be laid waſte; which the Lord in mercie graunt for the comfort of his people, and his owne high glorie.

The continuance of the raigne of Antichriſt.
Mart. in Chro.
Sigebertus.
Platina.
Ranulph. li. 5, cap. 32.

8. There be ſome which by this number 666. haue noted the continuance of the raigne of Antichriſt (and that not without ſound argumēts) from the time of Pope *Iohn* 8; otherwiſe Pope *Iohan* (being indeed a woman, which diſſembling her ſexe, and at length (by the wicked ſocietie of a carnall Cardinall) was begotten with child, in the trauaile and deliuerie whereof, ſhe died in the open aſſemblie) in *Anno dom.* 857; vnto the dayes of Pope *Leo* 10. in *An. do.* 1523. Others haue accounted the time from the dayes of Pope *Benedict* 3, in *Anno. dom.* 861. and the beginning of Pope *Nicholas* his ſucceſſor: which both had in them notable markes of Antichriſt (as in their doctrines and liues continued in

hyſtorie it appeareth) vnto the latter time of the forenamed *Leo* 10, and the beginning of Pope *Adrian* 6: about the yeare of our Lord 1526.

Platina.
Baleus diſt. 96. *lib. pontif.*
Granzius.
Cent. 9. *ca.* 10.

In or about this time, *Luther*, and *Oecolampadius*, and *Zuinglius*, and *Eraſmus*, liued, and ſpake, and wrote many things touching this Argument. And before the which time (eſpecially within the compaſſe of 222. yeares) the Roman Biſhop was plainly diſplayed to be that verie *Antichriſt*: the Popedom was become a verie carnall Prieſthood: *Rome* was a filthie Cage of all vncleane birds, and the Church of *Rome* was throughly ſtained with all Idolatries, and wicked fornications, wherewith alſo the kings of the earth were polluted. At the ſight whereof, the right godly men of that time yearned in their hearts, and could not be ſilent to the death.

Antichriſt was fully reuealed.

9. Laſtly, if we ſhould account the whole time of the raigne of Antichriſt, from the looſing of Satan; which was (after our account) in the dayes of Pope *Sylueſter* 2, being now about 596. yeares ago, at what time the light of the Goſpel was ſhadowed; the word of God was not preached, but neglected of them that had chiefe places in the church: wherat Satan had libertie to breake foorth, and to worke this myſtery of iniquity: yet, cannot his time be continued full three ſcore yeares now to come; which are nothing elſe but his drooping dayes, and time of his trauell and ſorrow, and the which alſo, the Lord may (if he will) diuide and ſhorten, for the comfort of his Saints that daily cry, *How long wil it be, O Lord, holy and true, ere thou iudge and auenge our blood on them that dwell on the earth?*

The end of the 1000. yeres when Satan was looſed.

CHAP. VI.

Mahomet was not that beaſt which Saint Iohn noteth vnder the number 666. *But the verie number* 666. *is contained in certain Greeke, Hebrew, Latin, and Engliſh words, and ſentences, which concerne the Church of Rome, and the Biſhops thereof.*

The time whē Mahomet died.

VVhere Antichriſt ſhould be borne.

IN the former chapter we haue ſeen the time and raigne of *Antichriſt*, vnder the number 666. Now alſo in this Chapter by the ſame number (being well counted) we ſhall eaſilie finde out the Nation and place, the power and pride, the ingenie and qualities of this miſcreant. Albeit *Lyra* reckoneth that *Mahomet* the falſe Prophet of the Saraſins or Turks died in the yere of our Lord, 666. whereof ſome woulde that he ſhould be that *Antichriſt* of the which Saint *Iohn* had prophecied: yet cannot this prophecie be properly referred to *Mahomet*: for this number may not be reckoned from the death of *Antichriſt*: but rather from the time of his conception, and riſing, as it is before declared, and ſo to bee continued for the whole tearme of his raigne in the Church. Secondlie, *Antichriſt* was to be borne in the Church among the Chriſtians, in the which he ſhoulde occupie a chiefe place, and bee accounted of the Chriſtian beleeuers: and that afterwarde, *Hee ſhould apoſtate and depart from the ſame*, according to the wordes of *S. Iohn*, in his firſt Epiſtle and ſecond chapter.

Apoc. 13. 11. & 17. 9.

chapter. And as *Paul* said, 2. *Thess.* 2. 3, that *he should sit in the Temple of God* as God: and that his seate, or the Citie of his Sea, should be the *seuen headed beast with the tenne hornes:* which (as *S. Iohn* prophesied) rose vp out of the sea, vppon whose hornes were tenne crowns, & vpon his heads the name of blasphemie. But it is certaine that *Mahomet* (although he be indeed another great *Antichrist*, or a mighty mēber of Antichrist, as *Nero* was in his time, or in respect of the cause, as were in the former times, *Nimrod*, *Nabucadnezar*, *Antiochus*, & such like: yet was he neuer in the Christian church, nor did he neuer shew him selfe as a member of the same: but hath been alwaies estranged and seperated from that number.

Rome is that beast with seuen heades and tenne hornes.

Besides, that the Throne of *Mahomet* and the Turke is placed farre off from the seuen headed beast with the tenne hornes, the which all the best learned haue expounded of the Citie and policie of the Romanes. For indeed within the walles of that Citie are seauen seuerall hils or high places, bearing so many sundry names: as *Palatine*, *Capitoline*, *Auentine*, *Exquiline*, *Cælius*, *Viminalis*, *Quirinalis*. The former foure of those hilles *Romulus* enclosed, and to enlarge the Citie, *Seruius Tullius* enclosed the other three, wherof *Rome* was made the *seauen headed Citie*. To this, concorded the policie of the Romans, who were gouerned first by kings: next by *Consuls*: thirdly by *Decem viri*: fourthly by *Dictatores*: fiftly by *Triumviri*: sixtly by *Cæsares*: seuenthly by Emperours: to whose gouenrment were also subdued ten kingdomes: as namely *Neapolis*, *Hispania*, *Portugalia*; *France*, *Polon*, *Bohem*, *Hungary*, *England*, *Denmarke*, *Suedia*. Therefore this prophesie cannot

Tit. liu.
Plin. 3. *ca.* 6.

The names of the seauen hilles.

The policie of Rome.

The tenne hornes of the Beast.

ſo well be expounded of the *Turke*, nor of his *Mahomet*, nor of any other Heathen Potentate: nor (indeede) of any other Synagogue or Church, as of the Citie of *Rome*, the Church of *Rome*: the Biſhoppes of *Rome* in that See, ſo farre degenerating from the holy ſinceritie of the Apoſtles of our Lorde, whome neuertheleſſe they would ſeeme to reſemble in an externall ſhew of holineſſe with their apoſtolicall titles and grace. *Gratian. Ca.* 24. *q.* 1. *Officii.*

VVordes containing the number. 666.

2. Now it ſhall be conuenient, that we examine ſome certaine words and voyces containing the number 666. which is the number of the Beaſt, and the number of his name. *Apo. ca.* 13. 17. 18. And firſt, thoſe words, which others both of yore, and in this age, haue founde out, and thereof counted the ſayde number.

Latinus 666.

Ire. li. 5. *contra. heres. ca.* 15. *li.* 35.

Irenæus a very auncient writer hath founde the number in this word; *Lateinus*, a man of *Italy*, a Romane, written in Greek letters. The biſhop of *Rome* (indeed) is both of that Nation, an Italian Prieſt, and the ſame which both in his Church, and in his Courts, &c. preferreth the Latine and Romane tongue, to the Hebrew and Greeke tongues (in the which the worde of GOD was firſt and beſt written.)

Teitan. 666.

Apoc. 13. 12.

The ſame number was deciphered in this word *Teitan*, the title of the ancient Tyrants: vnto whom rightly alludeth the policie of the Pope, who (as it is ſaid) hath healed vp the deadly wound of the former *Beaſt*, that is, of the ancient Empire of the Romans, and hath renewed his old crueltie againſt the Saints, ſurpaſſing the tyrannie of all the auncient

Tyranes

Spirit

Tyranes and Tyrants, that euer raigned and raged before him, as the Hiſtories which are extant ſithence the former yeeres 666. expired: that is, from the time that the Diuell was let at libertie, after the thouſand yeeres, but cheefely ſithence the yeere of our Lorde, 1000. doo plainely teſtifie. Some others haue counted the number, in this Hebrewe worde *Romiit*, that is, *a Romane*: and likewiſe in this voyce, *Romanus*, written in Hebrew Letters. By the which they aſſure themſelues of the place and ſeate of the Beaſt. After this, they finde him within the Church of *Rome*: for *Ecclesia Italica*, written in Greeke Letters, yeeldeth the number, *The Italian Church, or the Romane Church*: and then by one other ſentence wherein they reckon the ſayde number, they diſcerne his Luciferian pride and ambition, as, [illegible] that is, *I am a God vppon the earth*. But vnto whom can this ſentence bee better applyed, then to the Biſhoppe of *Rome*, which exalteth himſelfe (as it is before ſayde) againſt all Kings and Cæſars, Princes, Magiſtrates, and powers in the world. Yea, *hee ſitteth in the Temple of God as God*, and woulde as God be worſhipped.

Apoc. 20. 2.
Romiit.
Aret.
666.
Roman. 9.
666.
666.
Aret. in Apoc. 13.
& Nichol Collado.
666.

This thing *Franciſcus Zarabella* the Cardinall perceiuing, ſayde plainely: *Papa facit quicquid libet, etiam illicita, & eſt plusquam Deus*: that is, *The Pope doth whatſoeuer him liſteth, though it bee vnlawfull: and hee is more then a God.*

Lo? what is this perſon then, but that verie *Antichriſt*? and who beſides that Antichriſt, extolleth himſelfe in this abhominable pride?

3. Further

Spirit

The number 666. found out in certaine words & sentences which concerne the Biſhop of Rome, and his miniſters.

3. Furthermore, after diligent ſearch and due examination of words and ſentences (as the holy Scripture, which openeth mans vnderſtanding, hath directed) I haue found out certaine other words, voyces and ſentences, containing not only the like argument, but alſo the number *Sixe hundred, ſixtie and ſixe*, and that not alone of the *Greeke* tongue (in the which Saint *Iohn* wrote both his Epiſtles, & alſo the *Apocalypſe*, wherein hee left a note of this Number and argument vnto the Church, but alſo of the Hebrew & Latine tongues. And I do verily beleeue, that the ſaide number and name is contained in ſome certaine words and voyces of the like argument, of euery other language and tongue in the worlde. And for their ſakes which are willing to count the *number of the Beaſt*, thereby the ſooner to eſchew him and his deſtruction, I preſently note (among others) that follow. vz.

The Greeke words and voyces of the number of the Beast. 666.

Ρωμαικὸς εἰμί, That is, *I am a Romane*, as ſpoken by that Antichriſt, diſplaying his nation and cheefe Seate.

666. Ἄινος πάπας, that is: *The God-like Pope*. Thus (indeed) that holy Father the Biſhop of *Rome* muſtereth forth himſelf, and would that ſo al men ſhould eſteeme him, a diuine power, a God-like father: the vicar of Chriſt: the head of the Church. There followeth another like voyce.

666. [illegible], that is: *The Pope-like God*. This is to be vnderſtood in ſuch ſort, as that which *Paul* ſpeaketh of the diuel, which *Transfformeth himſelf into an Angell of light*. For how ſoeuer he would ſhew himſelfe, hee is found not to be ſuch an one, as the next word declareth him to be. vz.

Καθολικὸς λοιμός. That is; *The Catholike man, is a plague or infelicitie*. His chaire therefore is worthily called the Chaire of peſtilence, wherein whoſoeuer ſitteth, findeth no meane deſtructions and woes awayting on him. *Apo.* 16.2. Moreouer, he is not onely deſcried to riſe out of the earth, as wholy earthly minded, but alſo to be in very deed that *Beaſt* which Saint *Iohn* ſaw to riſe from thence, by the which hee would (without all doubt) that wee ſhould vnderſtand *Antichriſt*. *Apo.* 13.11,12. 666

[illegible] Ἄναξ αἰ. That is, *The Sacerdotall Emperour, and King for euer.* 666

In euerie one of thoſe former ſeuerall voyces, I haue deciphered χξϛ that is, ſixe hundred ſixtie and ſixe, which is the number of the Beaſt. *Apo.* 13.11: of the which argument, I could produce yet manie more: but theſe ſhall here ſuffice.

4 After the premiſed, hauing examined certaine Hebrew words, and voices of the like argument, I haue from thence happily deciphered the foreſaide number: *viz.*

Hebrew words and voices of the number of Antichriſt.

[illegible], That is, *As a God*, or, *God-like*. But who aſpireth to this dignitie, as doth the Pope? he would be worſhipped as God: he would rule ouer all kings and Ceaſars, as God: hee ſitteth in the Temple of God as God: and he ſaith in his heart: *Anchi calh bmyzith*, *I am as God in munition and ſtrength*: alluding to that place in *Dan.* 11.38. *Hee ſhall honour the God Mayſim*, that is, *the God of munition or ſtrength*. 666 666

5 Another word decrieth him to be of or among the Tyrants of the earth: as namely, [illegible] That is: *Thoſe Emim or Giants*, ſo called, for that they are a terrour to their ſubiects whom they oppreſſe with crueltу. 666

With ſuch (indeed) the Pope hath ſhaken handes,
to the honour of true Chriſtian hearts. Neither
hath he onelie daunted meane and poore perſons,
but terrified the mightie Potentates, who hath bin
forced both to ſtoope to his vnmeaſurable crueltie,
and alſo to pledge him in the vnſauerie dregges of
his filthie fornications: wherein (no doubt) appeared
a fearefull iudgement of God vpon the inhabiters
of the earth, and of the Sea, vnto whom it
pleaſed his Maieſtie to ſende foorth that vngodlie
Tyrant, as a iuſt recompence for theyr ſinnes,
and therefore hee is called in another worde of
the like number, *Marath Iehouah*, That is, *The bitternesse*,
666 or *plague of Almightie God*: as the inſtrument
of his wrath on the earth.

And becauſe the Emperour himſelfe hath beene
compelled to ſtoope vnto his holineſſe, as ouerwhelmed
with the terrour of his mightie crueltie,
to the decay of the Emperiall honour, wee haue
another Hebrew worde of the ſame number, which
666 ſayth: *Clh. mlch*, *A mightie King decayeth*: as then,
when the Pope aſpiring, exalted his throne to the
abaſing of the Romane Emperour, his Lorde and
Maiſter, and as then, when the people gaue that
vnto the Pope, which (in verie deede) was due
vnto Cæſar. This is that *Departing* whereof *Paule*
prophecied. 2. *Theſ*. 2. 3. Vnto the which they vnhappilie
adioyned their faythleſſe Apoſtacie, attributing
that alſo to the Pope, which was proper
and due vnto Chriſt, the true bread of life, the
which is alſo bewrayed in other Hebrew voyces
following.

666 *Lchm hchib*: *The bread of viuification*: or, *food of re-*
liefe,

liefe. An horrible blaſphemie, in that the people eſteemed ẏ Pope for their euerlaſting food, which came from heauen, derogating the honor of Chriſt.

[illegible] Moreouer, this voyce is not vnaptly applied to the Popes *VVafer-cake,* the which they taught to bee tranſubſtantiated into the bodie of Chriſt, which therefore the blinded people adored and worſhipped as their verie maker and Sauiour.

[illegible] Another voyce noteth his damnable Apoſtacie, from the faith of Chriſt, howſoeuer hee ſhew himſelfe. *Sretho: His turning away:* or, *his abhomination:* 666
For notwithſtanding the priſtine puritie of the Biſhops of *Rome*, the latter Biſhops being called the vniuerſall Popes, haue wonderfully degenerated and apoſtated, forſaking not only *Paul*, with *Demas*, and *Peter* with *Magus*, but alſo *Chriſt Ieſus* with *Iudas*. Howbeit, with the Angel Apoſtate, they giue faire ſemblances of holineſſe, whoſe egregious hypocriſie therein, another word bewraieth.

[illegible] This word with the Hebrews, ſignifieth *Hiding, keping ſecrete:* 666
Alſo, an *Hider*, and by tranſlation an *Hypocrite*. The Caldeans by the ſame, vnderſtand *a deſtroyer*, *a waſter*: but the Greekes by the like voyce (as Σωτὴρ) note *a Sauiour*. Although there bee in this one voyce contrarie ſignifications (after the diuerſitie of tongues), yet may the triple ſignification therof, be aptly applied to him that hath that triple Crowne: who notwithſtanding that he bee indeed a *waſter* and *deſtroyer* of ſoules, and a diſturber of the Chriſtian peace, ſetteth forth himſelfe as a *Preſeruer*, a *Sauiour*, diſſembling to be that which he is, and ſembling to be that which he is not. Further, hee is found within the borders of *Italie*, yea, and

among the Prieſts, as this word importeth, *viz.*

There be ſome other words and voyces which rightly decipher, not onely his proude exaltation, but alſo his chiefe ſeat: in the view & conſideration whereof, we may point at the Roman Prelate, and ſay: *Lo, there is that Antichriſt.*

666 *Haanoſch, cithorah beromi, That wretched man, which is likened to the higheſt Lorde, is in Rome.* Yea, another ſayth. *Neged maſchiach Romah, Antichriſt of Rome,* or, *the Romiſh Antichriſt.* Vnto this may bee added an

665 other like ſentence: as, *Hoiah cozeb maſchiah Beromah: Antichriſt is in Rome:* or, *a falſe Chriſt is reſident in the Citie of Rome.*

666 By another worde he is found among the holy Fathers: as, *Abboth Haromah: The Abbots:* or, *Fathers of Rome.*

666 Another voice findeth him in the Church, as the chiefe perſon: ראש לקהל, That is: *The head of the Church or Congregation.* And who is he which vſurpeth on this title and dignitie? Euen the Romiſh Biſhop. Therefore another voice diſcrieth him, not onlie in the Church, and in a principall ſeate, but in

666 the Church of *Rome*: as *Royi chahal Romah: The high Prieſt:* or, *principall Prelate of the Romiſh Church.* I am ſure the Pope will not abandon this title, howſoeuer he acquit himſelfe in the place.

In euery one of thoſe ſeuerall places, I find 666. being the number of *Antichriſt.* Moreouer theſe Hebrew letters beeing tranſcribed or conuerted and placed after the Hebrew order, [illegible]: haue affinitie

666 with a worde which ſignifieth an *eleuation, a lifting vp, an offering*: wherof (as it ſeemeth) was borrowed the worde *Miſſa,* or *Maſſe*: which is the note of the

Popes Idoll. Now, of ſo manie wordes propoſed, the reader may take the meeteſt, and apply them with right iudgement.

5 There bee alſo found certaine Latine words and ſentences of the former number and argument, whereof I onelie note thoſe that follow, to bee likewiſe conſidered.

Latine words and voices of the number of the beaſt.
Dcxlvi.

Dux Cleri, The Captaine, the Leader, or, *the Head of the Cleargie.*

Carduus Latinus, A Latine thiſtle.

Calix Deus, The Chalice God.

Lucrodoxs: Gaine worthie: or, *Glorious through lucre.*

Doctoris vniuerſalis initia: The beginnings of a Catholike Doctor.

Pontifex, altus Sacerdos: The Pope, an high Prieſt: or, *The filth of the Sea, an high Prieſt.* The Pope is as the excrements of the Roman Empire: (which is that beaſt that roſe vp from the Sea, *Apoc.* 13, 1, 11.) yea, and of the ſame Sea.

Pſeudo epiſcopales vſus: The falſe Biſhoplike Maiſters: or, *The vſe and conuerſation of the falſe Biſhops.* Such are the Popes and his Cleargie.

Socerdotale ſurrexit: A ſacerdotall thing is riſen vp.

Vicarius titulo Christi, fel ſancta Eccleſia: hee, who is entituled the Vicar of Chriſt, is the gall of the holie Church.

Alſo this Monoſtich following, is of the like number and argument.

Icon, pax, pixis, crux, lux, fex, cantica, Cleiri.

Thus engliſhed.

The picture, Pixe, and Paxe,
the Croſſe and lights:
The drowſie dregges and Canticles,
of Cleargie wights.

Further, to ſhew in what place, and amongeſt what perſons *Antichriſt* was borne, bred, and maintained, wee haue this ſentence of the like number. *Per Epiſcopos vniuerſales ſancta Eccleſia, ſurrexit Antichriſtus, Rex, ſeruus, ſuperbus. Amongeſt the Catholike Biſhops of the holie church, Antichriſt is riſen vp, both a King, and a proude ſeruaunt.* And here wee may note, that this word *Antichriſt*, is not the proper name of anie one ſingular perſon; but a name common to all them that bee contrarie to Chriſt (as it is ſayde before:) but beyond all others to them who when they be contrarie to Chriſt, do ſeeme to be for him. Therfore the Roman Biſhops haue worthily merited this title, who notwithſtanding their holy ſemblances of vertues, do both vſurpe tyrannie, Lordſhip, and dominion, ouer and aboue all Kings and Cæſars, the which our Lorde Chriſt neuer attempted, nor taught. And in ſtudies and doctrine are to him oppoſed & contrarie. Neither can it be, but that this is that notable *Antichriſt*, the which *Iohn* in the ſpirit of prophecie deſcried in the Romane Monarch. Nor is that prophecie to bee expounded of anie one Pope, or of anie one particular perſon: but of all thoſe wicked and vngodlie miſcreants, either confederating in one conſpiracie agaynſt Chriſt, and his Saints, or ſucceeding one another in that Antichriſtian Sea, and

Ἀντίχριστος.
VVhat is ment by this worde Antichriſt.

Church of *Rome*. So that, though one Pope die, or be remoued from that Sea, or Church, it followeth not, that therefore *Antichriſt* is dead, or that *Antichriſt* is remooued wholy with him: but that *Antichriſt*, is neuertheleſſe continued and fostered in the ſame Sea, by them that receiue this proude title of vniuerſalitie, and worſhip a mortall man in the place of Chriſt.

Antichriſt is continued in the world: yea, in the ſea of Rome.

In euerie one of thoſe Latin words and ſententes, we may alſo gather the nūber of *Antichriſt*, DClxvi.

Moreouer, this voice *Pap'eſt*: that is, *he is the Pope*: or *Papeſt*, written in Greeke letters, and reckoned, yeeldeth the foreſaid number.

[illegible]
Pap'eſt,
666

6 I hope that the true Chriſtian will neither diſdaine nor condemne this my plaine dealing, nor judge the paper combred with curious and vnneceſſarie inuentions and deuiſes: but rather, as he is willing with wiſdome to count the number of *Antichriſt*, thereby the ſooner to abandon him, and flie from his deſtructions, ſo will hee gladly embrace thoſe meanes which are to him exhibited to that end, by the helpe of the diuine ſpirit, in the feare of Almightie God.

7 Moreouer, the ſeate or place of *Antichriſt*, is well knowne, partly by the tytle, partly by the deſcription of the ſame. The title of his Sea is after the name of his Citie ῥώμη, *Rome*, and is interpreted pride, exaltation, eleuation, mightineſſe, ſturdineſſe, abhomination, and by them of yore, called *Vngodlie Rome*. After the which his Church is entituled, *Eccleſia Romana*, the *Romane Church*: which is as much to ſay, as the proude, the ſtately, the ſtrong, the hautie, and the

The ſeate of Antichriſt.

abominable Church, as oppoſed to the holy Catholike Church of Chriſt. For Chriſt hath not ſet foorth his Church before the worlde in proude tytles, but vnder the notes of humilitie, meekeneſſe, and ſobrietie, as a little flocke, an oppreſſed people, a deformed Spouſe, the poore, the Lambes, the Doues, little children, little ones, and ſuch like: and hath commended vnto them humilitie, ſobrietie, ſimplicitie, innocencie, patience, watchfulneſſe, faſting, obedience, and ſuch like. Therefore not onelie *Daniel*, when he ſpeaketh of the 4. *Monarke*, being of the Romanes, and Saint *Iohn* when hee telleth of that *Beaſt which roſe vp out of the Sea, with ſeuen heades, and ten hornes*, doo plainlie poynt at the Citie and See of *Rome*: but alſo the auncient Martyr *Irenæus*, nowe little leſſe then a thouſand fiue hundred yeares ago, and *Gregorie* a Biſhop of *Rome*, and *Hierom*, and *Auguſtine*, and *Haymo*, and *Hylarius*, and *Tertullian*, and *Lyra*, and *Thomas*, and *Bernarde*, with many others, both godlie and learned in their times, haue conſented in this, that *Rome* is that myſticall *Babilon*, and the ſeate of Antichriſt.

Chriſt hath not ſet forth his church in proud titles.

Dan. 7. 8. Reu. 13. 1. & ca. 17. 9.

Antichriſt was diſcouered as ſoon as he was borne, and pointed at in euerie age following.

8 But becauſe that of this Argument, both they, and manie others, both of yore, and in this preſent age, haue written both learnedly and largely: therefore vnto that which hath beene ſayde, I will adde onelie that auncient prophecie of *Sybilla Erithræa*, who liued manie hundred yeares before the byrth of Chriſt: brieflie comprehending the things premiſed, and ſo conclude this argument. This *Sibylla* hauing fore-ſpoken of the taking, the ranſacking, and the burning

This Sibyll prophecied to the Greekes when they beſieged Troy. *Bull. in Apo. 13. con. 61.*

of *Rome*, which was performed by *Totilas* king of the *Gothes*, in the time of *Iuſtinian* the Emperor, did alſo prophecie of fifteene dilicate Kings which ſhould raigne thereafter that: and that then immediately, there ſhould riſe vp one other king in ſuch ſort deſcribed and ſet foorth, as beſt beſeemeth the Popes holineſſe. The words of her prophecie being Engliſhed, ſound much after this ſort.

Sibyll. Erith. in li. 8. Sibyl. oraculorum.

In time to come (O bragging Rome)
on thee ſhall fall from hie:
Celeſtiall plagues, as ſcourges iuſt,
for all thy tyrannie.
Then ſhall thy necke bow to thy doome,
and groueling to the ground,
The fierie flames that knowes not hoe
ſhall fiercely thee confound.
From thence when fifteene kings ſucceed,
(So dilicate) the reſt:
And haue with cruell ſeruitude
The world full ſorely preſt:
A king ſhall riſe, whoſe white hoare head,
ſhall ſhine and gliſter gay:
His title ſounding like the Sea,
(as Pontifex men ſay.)
Reſpecting wholie earthlie things,
and promiſing men bliſſe:
With putting forth his filthie foote,
(to them, the ſame to kiſſe.)

According to this prophecie, if ye number vp 15. Emperours, or Cæſars, after the raigne of *Iuſtinian*, yee ſhall come into the raigne of *Irene*, with

Ri. Reynol. in his Chronicle of the Empire.

Adrian 1. in Nicen. Synod. 2. al. 7.

her yong ſonne *Conſtantine*, at what time Pope *Adrian* occupied the See of *Rome*, who with the conſent of the Empreſſe, commaunded that wicked decree in the *Nicane Synode*, for the reſtoring and worſhipping of dumbe Images, as it is before declared.

9 Lo, this is that *Dagon* whom they ſtriue to ſtay vp! this is that *Baal*, for whom they contend ſo eagerly, and therein much diſquiet *Ioas*, and *Gedeon*, with their families, and vtterly diſturbe all godlie tranquilitie: and this is their cauſe, wherein they do not onely reſemble, but exceede thoſe old Iſraelites which the Lorde deſtroyed: yea, thoſe heathen, whom he caſt out before the children of *Iſrael*, after that he had long ſuffered them to walke their owne wayes, in the lewdneſſe of their minds.

CHAP. VII.

The puniſhment of traiterous Papiſts is iuſtly inflicted: their ſufferings are deſperate: and finally they are confounded with Antichriſt their Prince.

AS the ſecrete Papiſts fauour moſt odiouſlie of wicked conſpiracies, and dangerous treacheries againſt the Lorde, the Lordes annointed, their owne Nation, and the whole church of Chriſt: ſo, hauing no better arguments to defend the cauſe they pleade, then had thoſe Idolatrous *Baalites*, which pleaded for *Baal*, in the time of *Gedeon*: they do no leſſe deſerue that rewarde which *Ioas* did award them, ſaying: *Hee that will contende for Baal, let him die ere the morning.* Neither can it bee, that they ſhall bee freed from that trouble, which *Moſes, Dauid*, and the Prophets ſaid to bee due vnto ſuch, as contemning the right worſhip of the true God, do runne a whoring after ſtraunge gods: the which trouble, albeit neither the Prince, nor the ciuill Magiſtrate (which is the miniſter of God to do iuſtice) either by fauor or by negligence, inflict not, ſhalbe yet iuſtly paid thē in their day, with ful meaſure, by him that is much higher then the higheſt vpon the earth; and that will not giue his honour to another.

Iud. 6. 30. 31.

God will not neglect to puniſh traitors.

2 Beſides that, as their cauſe is both wicked and damnable, wherein they iuſtly deſerue to bee afflicted: ſo is the maner of their ſuffering no leſſe deſperate and without all comfort of the ſpirit of God, which hath included them within the compaſſe of thoſe *Baalites that launced themſelues with kniues, till the blood ranne forth in abundance, but all in vaine:* and within the number of thoſe hypocrites which ſay to god: *VVe haue puniſhed our ſelues and thou regardeſt it not*; being reiected thus: *But who hath required theſe things at your hands?* For as they ſuffer not for a good cauſe, ſo they ſuffer not as they ſhoulde, nor to that end for the which the godlie endure afflictions. Indeed, they ſuffer not as Chriſtians, but as malefactors, and tranſgreſſors of good lawes: as buſie bodies in other mens matters, as workers of euill: yea, as rebels, as traitors, as theeues, as murtherers, in ſuch ſort as Saint *Peter* forbiddeth that Chriſtians ſhould ſuffer. But looke on thoſe *Baalites*: behold, what turmoyles take they? what troubles

1. *King.* 18. 28

Iſay 58. 3.

The maner of their ſuffering.

endure they? what daungers incurre they? what miſchiefe broach they, vnder the benedictions and diſpenſations of their moſt holy fathers? how wickedly cōſpire they, & conſult againſt the Lord, and againſt his anointed? howe often deuiſe they to murther true Chriſtians; to ſteale away the hearts of ſubiects from their lawfull Princes: to depoſe Kings and Emperours: to ouerturne all good gouernments? how bold are they, to deale in matters of ſtate, to meddle with Princes affaires? how impudent are they in the exaltation of their moſt holy father, to controll them and their lawes? yea, how preſumptuous are they to aſſault them, & cowardly to murther them, and to cenſure them to eternall torments? Be theſe Chriſtians? nay, rather diuels incarnate. Are they in theſe their deuiſes and practiſes tollerable? Not at all: ſhould they not be puniſhed, or rather plagued among thoſe Baalites? Right worthie, and that vnleſſe their cauſe were better, it were good their courage were leſſe. For albeeit that ſuffering be the common recogniſance of Gods children, who euer beare in their bodies the markes of the Lord Ieſu: yet they who ſuffer not in the Lord, that is, in a good cauſe, and for his ſake, and in ſuch ſort as Chriſt by his example hath taught vs to ſuffer, are neuer the neare to the croſſe of Chriſt, though they be toſſed and croſſed neuer ſo much. Chriſt died; the iuſt for the vniuſt; when there was no guile found in his mouth: hee died innocentlie: hee ſuffered patientlie: hee died to redeeme vs from ſinne, and to reconcile vs vnto GOD. To this ſuffering aymed the *Pſalmiſt*, when in the perſon of the afflicted Iſraelites,

How Chriſt ſuffered.

Iſraelites, he ſaide vnto the Lord: *For thy ſake are we killed all the day long: and are accounted as ſheepe appointed to be ſlaine!* And thus ſaide the prophet *Ieremy* in his ſuffering: *Know that for thy ſake (O Lord) I haue ſuffered rebuke.* So *Zacharie* the ſonne of *Iehoida*, beeing commanded to death by *Ioaſh* King of *Iudah*, he patiently ſuſtained it and ſaide: *The Lord looke vppon it, and require it.* Vnto theſe, and ſuch like examples looked *Auguſtine*, and therefore being greeuouſly afflicted, he ſaide not, Lord looke on my puniſhment: but he ſaid, *Reſpice in cauſam meam domine: Lord reſpect my cauſe.*

3. Vnto theſe ſufferers hath the Lord Ieſus promiſed peace and happineſſe, when the others are left without all comfort. As, *Bleſſed are they which ſuffer perſecution, or beare affliction patiently for righteouſneſſe ſake: for theirs is the kingdome of heauen.* Againe: *Bleſſed are yee, when men reuile you, and perſecute you, and ſay all manner of euill againſt you falſely, for my ſake.* Therefore Saint *Iames* counſelleth vs to *take the prophets for an example of ſuffering aduerſitie, & of long ſuffering, which haue ſpoken in the name of the Lord:* as if he might haue ſaide to them vnder the croſſe: Looke on the cauſe and patience of *Iſayah*, of *Ieremy*, of *Dauid*, of *Zacharias*, of *Amos*, of *Daniel*, of *Moſes*, of *Michaeah*, of *Vriah*, of *Iohn* the Baptiſt, and ſuch others, which haue beene perſecuted, and patiently ſuffered afflictions in the good cauſe, for the Lords ſake. *S. Stephen* in his ſermon, charged the Iews, that they had murthered them, that had *foreſhewed them of the comming of that iuſt*: that is, of Chriſt Ieſus our righteouſnes. This was the cauſe of the prophets, the ſame was *Stephens* cauſe; and *Paul* pleading the

Matth.5.

Iam.5.10.

Acts 7.

the ſame cauſe, waxed both bold and cheerefull at the barre. For hauing declared that hee mooued the people to repent and turne to God, and to doo the workes woorthie the amendment of life, hee ſayde: *For this cauſe the Iewes caught mee in the Temple*. Moreouer, touching the ende of his ſuffering, hee thus proteſted with no ſmall ioy of Spirite: *I would that yee vnderſtoode brethren,* *Phil.1.14.* *that the things which haue betided mee, are turned to the furthering of the Goſpel: ſo that my bandes in Chriſt, are famous throughout all the iudgement Hall, and in all other places: inſomuch that many of my Brethren in the Lorde, are emboldened through my bandes, and dare more frankely ſpeake the word, &c.* Thus, that olde *Eleazar*, hauing pleaded this good cauſe, *2.Mach.6. 24.28* he would ſuffer in the defence thereof, not onely to declare his faythfull conſtancie, and diſcharge of dutie, but alſo to giue a good example thereof vnto the yonger ſort: and ſo he endured the paines of Martirdome, with patience and great comfort in the Spirit.

The like we reade of the woman who died with her ſeauen ſons in the *Machabees*, for the law of the *2.Mach.7.* Lord. Thus *Iames, Peter, Iohn*, & other holy Martires of the Lord, haue with no meane comfort of the Spirit, ſuffered and borne the Croſſe of their maiſter Chriſt, and are bleſſed in their death. But wo vnto *VVo to them that ſuffer in an euill cauſe.* thoſe miſerable caytiffes, whoſe puniſhments and ſufferings are neither for *righteouſneſſe*: neither for *ſpeaking in the name of the Lord*: neither for *declaring of that Iuſt*: neither for *mouing the people to turne vnto God*: nor *that others by their bandes ſhould be emboldned, more freely to ſpeake the word*: nor *for the Lords ſake*: nor for any good, but all contrarie. For lo! the Lorde of heauen is riſen vppe, and ſtandeth againſt them as a ſwift witneſſe, and a ſeuere iudge to condemne them, and to deſtroy them for euer, except they repent. Therefore it ſhall be good for them to learne truely to repent of their rebellions and ſinnes timely, and to pray vnto God in the ſpirit: yea, and to deſire others alſo to pray for them, that the thoughts of their hearts may be forgiuen them: for as their hearts are not right before God (a cauſe of their worthie iudgements with *Simon Magus*) ſo run they forward in the high way of perdition. Now, if theſe and ſuch like words moue them not, but as enemies vnto the true contentation and peace, they will with the deaffe adder ſtop their eares, prepare themſelues to battaile, & continue rebellious: it ſhal be ſaid vnto them by the true proteſtants, as *Ioſuah* once ſaid to that theeuiſh *Achā*: *Inaſmuch as yee haue troubled vs, the Lord doth trouble you this day*. Neither ſhal the walles of great *Babilon* protect them, nor the Prince *Nimrod* defend them: for neither ſhal the one, nor the other of them, be able to eſcape deſtruction, when the Lord God of heauen, which maketh wars with *Amalech* from generation to generation, ſhall force them to beare their iuſt condemnation for troubling the Lords people. *Exod.*17.16. *Gal.*5.10.

4. For as God decreed, and his decree did ſtand, that *Agag* ſhuld be deſtroyed: that *Chore* & his confederates ſhould deſcend down into hel: that *Achitophel*, *Hamā*, *Abſalom*, *Iudas*, & ſuch like, ſhuld ſwallow vp their mortal morſels: *Nom.*16.32. 2.*Sam.*17.23.&.18.9. ſo hath he decreed, & it ſhalbe performed in time, that *Babilon* the mother of whoredoms & abhominations ſhalbe confounded:

that Antichriſt ſhall be caſt out, and his louers and friendes ſhall be laughed to ſcorne. And in the conſideration thereof, not onely they that be yet liuing (whom they haue depriued of peace and tranquilitie) ſhall enioy their deſired reſt, quietneſſe and gladneſſe, but alſo the *verie infernall Spirits* and *Hell*, ſhall be mooued at their ſodaine fall and comming downe, no leſſe then they were mooued at the fall of the King of *Tyrus*, and of the King of *Babilon*, to whome tauntingly, and in dirision, they ſhall ſay, *Lo! are not yee alſo touched with infirmities as other men? and are ye not made like vnto vs?* yea, thou alſo, which (being blinded through malice, pride, and magnificence,) haſt thought thy ſelfe to be a God, and not a mortall man, and farre more excellent then anie Emperour, Prince, King, Cæſar, or Potentate on the earth: and ſitting in the temple of God, wouldeſt bee worſhipped as God: euen thou art fallen from heauen, and become one of them that dwel below. Therfore, we iuſtly take vp againſt thee, in ſteede of ſalutations, bitter ſcoffes and reproches. And ſeeing thy naked ſoule, & moſt feeble ſpirits now depriued of all glorie, pompe, & power, not able to oppugne the ſpirits infernal, but compelled perforce to yeeld, not onely to the common lot of other damnable miſcreants, but to a torment ſo far greater then the torment of others, by how much more thine abhominations haue exceeded others: and hauing put from vs all feare of thy bloudy tyrannie, and beholding the reward of thy great hypocriſie, wee are nowe worthily moued to deride thee. *Ha, ha, Art thou that Abel for Primacie? that Noah for gouernment? that Abraham for Patriarchſhip? that Melchi-*

Eze. 28. 2.
Iſa. 14.

Antichriſt is dirided of the infernall ſpirits.

Bern. de conſider. li. 2. ad Eugen.

zedech for order : that Aaron for dignitie : that Moſes for authoritie : that Samuel for iudgement : that Peter for power : that Chriſt touching annoynting? yet lo, thou art caſt downe and couered with confuſion : Art thou he, whom al men feared? Art thou he, that ruled in heauen and in earth, and in hell? Couldeſt thou looſe and binde after thine owne will? haſt thou beene taken for the *moſt holy father, the Prince of peace, the head of the Church, the God of the earth, the king of kings, the Lord of Lords, higher then the Heauens, harmeleſſe, vndefiled, moſt perfect, ſeperate from ſinners, and inuinceable among the Gods:* yet behold, thou art come downe vnto the depth of hell! And there, there, thou lyeſt!

Antonin.tit. 22.ca.2.d. potiſtate Papa.

5 Thou art fallen into a place not of pleaſure, but of paine: not of ioy, but of anguiſh: not of ſolace, but of diſcomfort: not of happines, but of extreame wretchedneſſe. Thy Balſame and thy Mirrhe hath not beene able to preſerue thy body from corruption, nor all thy Riches, pompe, power, and glorie, can ſaue thy ſoule from eternall torment! The wormes of the earth deuour thy body, the wormes of an euill conſcience bite thy ſinfull ſoule, and all the infernall ſpirits torment thee in both, without remiſſe for euermore. *This that is declared haue I heard of the Lord of hoaſts, the God of Iſrael,* which bringeth euerie worke into iudgement, and will be wel knowne in the iudgement, and therein highly aduaunced, for he is the ſame God, *to whom the kingdome, and the power, and the glorie belongeth.* So it is decreed, and it is ſo determined in the time appointed.

Note heere a great alteration and change.

*Iſa.*21.10.
*Eccle.*12.13.
*Ezec.*28.10.
*Iſa.*14.27.

CHAP.

CHAP. VIII.

The fooliſh zeale and ſingular conceites of certaine, who iuſtifie themſelues only, and diſlike all others: with their eager deſire of haſtie reformation, of that which they conceit to be amiſſe.

8.4.2.
Socrates.
In many things the meane is beſt

ALthough in proportions Geometrical, the leſſe number is nearer the middle then the more, and therfore in regard thereof, to do ſometimes leſſe then ſhuld be done, when the whole cañot be done, is more incident to the vertue in many things, thẽ it is to exceed it. And that alſo, not only the wiſe Preacher counſelleth that men ſhould not be ouer-iuſt, nor ouerwiſe: but alſo the Apoſtle aduiſeth them, not to be wiſe in their owne conceits: yea, & Chriſt himſelf condemneth the hypocritical righteouſneſſe of the Phariſees, that eſteeme ſo much of themſelues, & contemne other men, from whoſe ſocietie, they are ſeperated and diuided: yet lo, there be found euen among vs, ſuch kind of perſons, as, whiles they ſeeme to deteſt the pope & his dãnable doctrines, & pretend a ſingular zeale or iealouſie, tending to reformation beyond al other mẽ, do neuertheleſſe far eſtrange themſelues from that right Chriſtian *zeale*, which combineth with *perfect knowledge* and *chriſtian loue*. Therfore they cannot yeeld themſelues to be either content, or cõtained within their due bounds and dutie of life, or to be friendly admoniſhed by any others, to obſerue & performe the

Eccleſ. 7. 18.

the ſame. But as they which haue their brains buſied with ſome ſtrange enchauntment, they are moſt ſingularly conceited, & are become more phariſaicall. I meane not in this, that they yeeld tithes of Mint of Anice, & of al that they poſſeſſe, for there be none which tithe their cōmodities to the benefit of the labourors in the lords vinyard, worſe then ſome of them: nor in this, that they faſt twiſe in the weeke, for there be none which gurmandize more thē they: nor in this that they expreſſe a kind of ciuil iuſtice in their life and demeanure: for in no perſons is there found leſſe good conſcience, and more deceitfull and cruell dealings in any trades, then there is well approoued to bee in many of them. And would to God they did not alſo doubt of the Reſurrection of the dead, which yet the Phariſees beleeued, nor did think that the doctrine of immortalitie is but a pleaſant errour to holde men in a vaine hope, as ſome heathen men haue fondly imagined. But in this they diſplay their ſect: namely, that they eſteeme themſelues onely wiſe, righteous, holy, and perfect, & in this their pleaſant conceit, they diſlike, diſdaine, & contemne al other men, of whatſoeuer order, calling, or degree they be, whome they giue ouer to Satan, and cenſure to the Pitte of Hell, as fooles, Publicans, and prophane worldlings. With the Egyptians, they thinke it abhomination for them to eate with the Hebrewes: with the Iews, they hold it not lawfull for them to meddle with the Samaritanes, or to haue any fellowſhip with them which are of another nation. And therfore ſpread they this proud banner of defiance vnto all others; *Depart from vs, for wee are*

These renew the Sect of the Pariſees in their ſtrāge conceits and hypocriſie,

Tuſc. queſt.

Egyptians.
Iewes.

Gen. 43. 32.
Iohn 4. 9.
Act. 10, 28.

more holy then yee, more iuſt, more pure, more perfect then ye are: and that which is lawfull for vs to do, is not lawfull for you.

2 Thus flie they would from *Charybdis*, but they fall on *Scylla*: they feare the fire, and are drowned in the water: not conſidering how good & commendable a thing it is, to keepe the kings high way in the feare of God, and in the peace of a good conſcience. From hence they fall into high diſlike of the preſent State, the time, the perſons, the place, and as lettle children of variable affections; & as the foole which changeth with the Moone, they deſire nouelties, they hunt after innouations, they are much buſied in words, in endleſſe genealogies, in vaine queſtions, and in ſuch matters, as are both vnprofitable & vnneceſſarie: about the which (in the heate of their contentions) they verifie *Homers* ſentence.

The haſtie man condemneth the ſame,
VVhich doth at all deſerue no blame.

Whereby, with the vndiſcreete, they forſake
Eccl.5.14. the honour, and take on them the ſhame of the tongue, and ſo draw on themſelues iudgement and deſtruction. In their opinions and cenſures, they reſemble well nigh the fooliſh Maſons of *Leſbia*, who (as the prouerbe is) hauing leaden ſquares, would rather bow them to their works, then work vnto them: for they preſume without bluſhing, to draw the lawes, the ſtatutes, and conſtitutions, to their proper conceits: yea, they wreſt the holy Scriptures (as hee did which called them a noſe of waxe) to their ſelfe-wils and phantaſtical opinions,

notwithstanding the perill of that terrible woe threatned vnto them which call *euill good, and good euill;* and vnto them, which presuming adde vnto, or to diminish from the pure words of God. *Esay* 5.20. *Reuel.* 22.18. But they pretende the defence of Gods cause, and therefore thinke that they may the better speake at their pleasures. Lastly, they verie notablie resemble that angrie *Elder brother* in the Gospell, as did the former sort; for though pride, enuie, and disdaine, they rather choose to stande and stay without, there abroad in most miserable manner, then vouchsafe to come, and enter into the house of ioy and gladnesse; there to proue howe good and ioyfull a thing it is for brethren to dwell togither in vnitie: though they also bee thereunto both inuited, and gentlie entreated, by a most louing and mercyfull Father.

Iob. 13.7.
As in the 2. Chap. 1.
Luke 15.27.
Bern. in cant. ser. 73. *A.*
Psal. 133.

¶ Mistake me not (charitable Brethren) God forbid that I should condemne or dislike the *godlie zeale* of the faithfull Christians, which with a good conscience I do reuerence and singularly esteeme, as the verie *Life of Religion,* and the right *Ornament of them that feare the Lord.* It is good to bee zealous in a good cause; and the feruent zeale of God is such as will [illegible] the zeale of the [illegible] [illegible] which [illegible] doth, [illegible] zeale [illegible] not according to knowledge [illegible] distinguishing [illegible] ingendred in the heart, or in the [illegible]

The life of Religion.

The good zeale, [illegible] is [illegible] whereby that is indeed and with all [illegible] vnderstanding and knowledge of God. And this is that godly

Wherof this zeale [illegible]
The good zeale.

loue

loue of the glorie of God, of righteouſneſſe, of iudgement, of wiſedome, of pietie, of chaſtitie, and other godly vertues. A vehement diſpleaſure conceiued agaynſt vnrighteouſneſſe, oppreſſion, fooliſhneſſe, vngodlineſſe, filthineſſe and ſin, whereby the glorie of God is deformed, and the Church of Chriſt offended: alſo a feruent deſire to puniſh the tranſgreſſours of the lawe of God, to withſtande vngodlineſſe, to depreſſe and aboliſh ſinne.

4 This vertue ſhined in meaſure in *Abraham*, in *Moſes*, in *Daniel*, in *Loth*, in *Ieremie*; in *Phinez*, in *David*, in *Eliah*, in *Paule*; and without meaſure in our Sauiour Chriſt. And they in this our age doo expreſſe the ſame: who, beleeuing in the Sonne of GOD, are marked with the note of contrition: which are ſorie for *Ioſephs* affliction: which are greeued for the common and dayly tranſgreſsions of the Lordes people: which doo earneſtlie deſire the aduancement of Gods glorie, and the aboliſhing of ſinne: which doo groane for the deliuerie of the Church, from thoſe horrible perſecutions wherewith ſhee is dayly oppreſſed: that doo hunger and thirſt after righteouſneſſe: that pray for an ende of thoſe dayes of ſinne, and waite for the ioyfull comming of our Lord Ieſus Chriſt: who ſhall chaunge our vile bodies, that they may bee conformed to his glorious bodie. This affection is ingendered in the heart, or in the concupiſcible part of man, by the effectuall operation of the Spirite of God: the ſpirit of wiſdome and vnderſtanding, the ſpirit of counſell & fortitude, the ſpirit of knowledge and of the feare of God. This *zeale* enſueth

VVhereof this zeale is engendred.

faith and hope, and is ſo combined with charitie, that though betweene them we may diſtinguiſh, yet diuide them wee may not: for the zealous Chriſtian is euen ſicke with holy loue. Therfore *Auguſt.* ſaith thereof, *Qui non zelat, non amat; & è contrario, qui non amat, non zelat:* That is, *He that is not zealous doth not loue: and againe, he that loueth not, is not zealous.* And this vertue hath both affinitie, and familiaritie, with that vehement affection of loue which is called ζηλοτυπία, or Iealouſie, as that of a man to his wife, or of a wife to her husband, when either of them is ſorie and diſpleaſed for ſome vnworthie or ingratefull action or thing which is perceiued in the other of them. For this affection is not able to beare the hurt or contempt of the thing loued: and it is right ſorie, that the thing which is onlie proper to it ſelfe, ſhould bee made common to others. The Lord God himſelfe, though he be not touched with mans infirmities, nor ſubiect to paſſions, ſpeaketh ἀνθρωποπαθῶς, after the maner of man, for the inſtruction and cōfort of man, and ſaith, that *He will be iealous ouer his land*; that is, that he will not ſuffer his own children which repent them of their ſinnes to be any further vexed and troubled as they had bin: as of whō he ſaid alſo in the ſame affection. *He that toucheth you, toucheth the apple of mine eye.* And the ſame Lord beeing a iealous God, beareth not, that his people ſhould runne a whoring from him, and giue his glorie to another. Neither could his Sonne abide this, that his holy houſe ſhould be made a denne of theeues. Vnto this alſo belongeth that zeale which is defined a ſorrow conceiued of that good which we ſee to bee in ſome others,

Cant.5.8.

The godlie iealouſie.

Ioel.2,28.

which we our ſelues do want: ſo that herein wee do not enuie that good in them, nor do wiſh that they had it not, nor ſorowing for that they be in better caſe then our ſelues are, (though they bee not alwayes worthie the ſame) but onely, we are grieued and do lament the want thereof in our ſelues, and in ſome others alſo, whom wee would ſhould enioy that good thing with them and vs: yea, and it congratulateth with them their good lot. And hereof is it, that we be ſo ſorrowfull, becauſe ſome other men are holier then we are: that is, becauſe we be not ſo religious, ſo deuout, and ſo perfite as they be. Againe, we are ioyfull when we ſee, that ſuch as are worthy for their vertues, are honoured accordinglie: but yet we be ſorrowfull, that we our ſelues, and ſome others are either not ſo worthie as they, or being worthie, are yet in contempt, and not eſteemed with them in thoſe things which appertaine to the glory of God. The Lord God make vs all rightly zealous and iealous for his glorie, according as himſelf in his word, his deare ſon in the Goſpel, and his holy Patriarkes, Prophets, Apoſtles and Martyrs, both by their diuine doctrines, and worthy examples of life haue taught vs. For it is certaine, that the God of the Spirits of all fleſh, doth neuer deſpiſe the woful and troubled ſpirits, and the broken and contrite hearts of his people, as a moſt pleaſant ſacrifice vnto himſelfe, and he accepteth their zeale and holie iealouſie, as a vertue worthie the remembrance from one generation vnto another.

Pſal. 51.17. *Num.* 25.11. 13.

5 But there is a *iealouſie* which is not commendable: & there is a *zeale* which is not according to knowledge: for if it were not ſo, then might we neither

Cacozelia, Euill zeale.

condemne them that crucified Chriſt, nor reproue them that perſecuted the Apoſtles and holy Martyrs of Chriſt, which did therein they knewe not what. And there is a kinde of *zeale*, and a kinde of *Iealouſia*, wherewith they be enflamed, which cenſure and condemne all other men, and onely cleare and commend themſelues, with thoſe their chiefe heads & authors whom the word of God condemneth. Theſe be they, who in the heate of their paſſions, and carnall affections, pretend reformation of things which are amiſſe, & make great ſemblances and ſhewes of religion, honeſtie, and vertue: when as (that notwithſtãding) they hunt after the wealth, eſtimation, & glory of the world: they would gladly be enriched before others: they would be preferred to al others: they would be praiſed in their actions beyond all others, as they conceit themſelues to be better then all others. And for this purpoſe they labor to inuent, diuulgate, & thruſt into the church, ſingular and ſtrange opinions of their owne heades, which they wold ſhould be eſteemed, eſtabliſhed, and defended, as equall with the ſacred worde of God. Such were the Epicures, the Phariſees, the Anabaptiſts, and Heretikes of the former times: ſuch are the Sciſmatikes, and diſcontented heades of this time, which ſo much trouble the Church with their opinions, & endanger the peace of good Common-wealthes, with their ſiniſter practiſes. And yet they are not pleaſed (as indeed they knowe not the right Contentation) but they breake foorth vnorderly into a vehement griefe of minde, and angry countenance againſt the cõdigne preferment and good of ſuch other men, as far ſurmount them

in learning, godlineſſe, and vertue: neither can they conceale, but are moued dayly to vtter and expreſſe their longing deſire of the hurt and ſhame of thoſe men, not reſpecting their preferment and good, but onely that euill and hurt they wiſh them, for an
Luke 15. obiect: and ſo they apprehend that Good, not as Good, but as Euil, with that angry *Elder brother*, of whom our Lord ſpeaketh in the Goſpel. And this is that *zeale*, and that kind of *iealouſie*, which hath none affinitie nor fellowſhip at all, with fayth, hope, and charitie, nor any part of knowledge and the feare of God: and therfore, it is either blind zeale, & doting
Gal. 5.20. iealouſie, or rather that very wicked Enuy, hatred, furie, and worke of the fleſh: yea, the tyrannie of the ſoule, & partinacy of the hart, which is ingendred of that Luciferan pride, and diuelish ambition grafted in mans corrupt nature by the ſubtile ſerpent, by the which a man thinketh himſelf better thē other men: and therfore would be in all reſpects not only equal with others, but alſo more excellent, & aboue them al. A *vice*, which the Lord abhorreth from his heart, and tieth them which are therewith prouoked, in puniſhment among the hollow hearted hipocrites.

Note this. No doubt ſuch kind of zealous perſons were theſe friends of *Iob*, who pretending the glorie of God, diſputed with him wickedly in the cauſe of God: for the which he ſharply reproued thē in theſe words:
Iob.13.7.9.10. *VVill ye ſpeake wickedly for Gods defence: and talke deceitfully for his cauſe? he wil ſurely reproue you.* As if he ſhuld ſay: will ye preſume in the diſplay of your zeale, to reaſon raſhly and fooliſhly of the holie and diuine things of God? do ye thinke that the Lord needeth the wits and arguments of ſuch perſons for the ſetting forth of his glory? No, no, ye grate too much

on his diuine iuſtice, and take his name in vaine: for the which doing, he will not hold you guiltleſſe.

6 But yet, there be ſome that wold (if they could) perſwade vs, that there is no zeale to their zeale, no iealouſie to their iealouſie, no wiſdom to their wiſdom, no iuſtice, no temperance, no charity, no faith, no vertues, to their iuſtice, to their temperance, to their charitie, to their faith, to their vertues, & that if their diſcipline were once practiſed in our Church, and their inuented lawes prouided for our Common-wealth, and al things ruled & ordred in points as they haue deuiſed, and could direct through the abundance of their ſpirit: then the Moone which is ſo oftentimes obſcured, would ſhine in the night, yea, & alſo in the day, without the apperance of any cloud or blemiſh: vntil then, ſhe is iuſtly to be ſhunned (in their conceit) nor be they diſpoſed to take in good part the benefit of ſuch light as ſhe yeeldeth. They imagine that the Church, which is yet but blacke, and deformed (as ſhee is compared with Chriſt her glorious head) would then haue in her neither ſpot nor wrinckle, nor any ſuch thing. And this puritie, they expect to be yet ere they die, euen here in this life: vntill the which time, they be not willing to ſerue God (as it ſeemeth) in that holie Communion. As if they woulde ſay to God: well, let all things be thus, and thus perfected, or elſe will we not honour thee, nor ſerue thee, as thou wouldeſt that we ſhould honour, and ſerue thee. Yea (as the *Bethulians* that appoynted God a time at their pleaſure, within fiue dayes) they dreade not to tie the wiſedome of God vnto theyr deuiſes, and to their appoynted times: *Let this thing thus bee done ſhortlye: wee, wee will haſten reformation, and do*

Some haue a deepe conceit of their owne zeale and puritie, howſoeuer it be.

They dreame of ſuch a puritie, as yet neuer was, nor ſhall be ſeene among men in this world.

Iudith 7.31. and 8.11.

it our ſelues ſpeedily, and not wait any longer for the performance of words and promiſes. As if (forſooth) it were not onely lawfull for them to make, alter, & change lawes, and reforme al things at their own pleaſures: but alſo, that it were poſsible themſelues could reforme all, and conſtrain euery action of man to anſwer to right perfection in this world, wherein the very beſt things that be, do ſauor of imperfections, through the contagion of mans concupiſcence and

Eccles. 3. 16.

ſin: neither can they be corrected, as *Salomon* cōplained. They imagine, that if they did once attempt it,

Aratus.

they were well enough able with *Aratus Eudoxus*, to number the ſtars in the firmament of heauen: the which is a matter ſo ſoone, and ſo eaſie to be done, as it is to count and to number the ſand by the Sea ſhore. Wherin they deal far more impudently then euer that *Aratus*, or any other skilfull Mathematitian in the world durſt, to defend his knowledge & abilitie therin. They pretend with *Diogenes* to tread

Diogenes trampled with his fowle feete on Platoes cleane bed clothes, when he ſaid ſo.

downe *Platoes* pride: but yet, with a more hawtie pride, then euer harboured in *Platoes* heart, howſoeuer *Diogenes*, and they in outwarde appearaunce would ſeeme to be. Howbeit, dreaming (neuertheleſſe) of *Platoes* Common-wealth, they waxe both extreame wiſe, and extreame iuſt, not conſidering the whiles, how much they decipher themſelues

Extreame wiſe

therein, both extreame fooliſh, and extreame wicked: as, not onelie *Ageſelaus*, but alſo *Salomon*, iudgeth of ſuch perſons, to whoſe moſt graue cenſure, Saint *Paule* condiſcendeth, when hee woulde not, that men ſhould bee wiſe in their owne conceits. Thus wandring at large in and through manie matters, both ſtrange & extrauagant, they leaue the body, and take the ſhadow: they depreſſe the truth, and maintaine errors: they go from the matter, and take hold of the trifles (as *Hierome* once ſaid of ſuch vaine perſons) would to God they would conſent with vs; that Ieſus Chriſt be preached ſincerely and plainely: for it is too manifeſtly ſeene, how this neceſſarie argument is neglected, betweene them that ſtriue and contend to maintaine opinions God helpe vs.

VVhiles men ſtriue in opinions, they neglect the preaching of Chriſt Ieſus.

7. But there is no conſideration with them (the whiles) that *extreme Law is meere wrong*, as the common ſaying is, or that *the Lawes regarde rather generall then priuat and particular things*, which are often referred to the equitie and wiſe moderation of the magiſtrates. Neither do they remember, how that the wiſe man alſo offendeth ſometimes as the foole doth: and that ſuch an exact iuſtice and diſcipline, as they labour to eſtabliſh, fauouring little or nothing of *Equitie*, hath decayed many kingdomes, and troubled many Churches. Wee are bound to bend to the beſt in euerie deliberation (wherin the Lorde in mercie fill vs with the graces of his ſpirit) but it is no point of wiſedome for a man which hath a well builded houſe alreadie, to pull the ſame downe, before hee hath made his reckoning, and bee aſſured of his abilitie, and meanes to build the ſame better. It is much eaſier to throw downe, then it is to build vp: to kill, then to cure: to rent aſunder, then to ſette together: to moue warres, then to procure peace: though the fine thereof be not ſo profitable. And to trouble a Citie (ſaid *Pindare*) it is a thing quickly doone; but to reduce the ſame Citie into a quiet ſtate, it lieth not in the power of

Summum ius.

One thing muſt be conſidered with another.

It is eaſier to throw downe, then to build vp.

Pindar.

of man, but in the gift of God. *Paul* is very peremtorie in this, that *wee ſhould not do euill, that good may come thereof.* Good things are for euer commendable: but theſe good things ought to bee done directly and well: leaſt whiles we beare men in hande that wee doo iuſt things, by dealing in and about them, moſt vniuſtly we depriue them of their proper graces. Of this minde was learned *Ariſtotle*, who vſed alſo to ſay, that he was not iuſt and wiſe, which did ſuch things, but he onely which ordred them well. And of this Argument *Iohannes Gerſon* (if it were not ſome other) bringeth in two Souldiers diſputing: *They that haue made of men Martyres* (ſayde the one of them to his fellow) *haue made a good thing?* to whom anſwered the other, *yea, but yet they haue not made that good thing well: Et Deus remunerator Aduerbiorum, non Nominum, And God rewardeth not Nownes, but Aduerbes.* That is: God doth not ſo much regard what things men do, as hee doth in what ſort they doo them. The death of Chriſt was a good thing, when as through the ſame al them that beleeued are freed from death and damnation, which Chriſt in his death ouercame and deſtroyed: howbeit, the Iewes, the high Prieſts, *Pilate, Caiphas, Annas, Herod, Iudas*, and the diuell, haue conſented together, and dealt therein moſt wickedly, vngodlily, traiterouſly, and diuelliſhly. Wherefore they haue their iudgement and heauie condemnation, taken from the manner of their labours therein. Therefore, as wee are willing to do good, ſo lette vs haue this regarde to retaine the right grace of good deedes: that is, as *Nazanzen* ſayde, *To do them well.* And this ſhall we doo indeede, if wee

deale

VVe muſt do good things and do them well.

G. Nazan. de Theol. li. 1.

Ariſt. eth. 2.

Io. Gerſ. in dial. duorum militum.

God reſpecteth rather the qualitie then the quantitie of works & faith.

In li. 1. de Theolog.

deale in the feare of God and with a good conſcience, according to the methode and rule of the word of God, which ſhall neither deceiue vs, nor cauſe to to repent our trauailes beſtowed about the ſame. And this is that which *Zacharie* entended when hee ſaide, that wee being deliuered from the handes of our enemies, ſhould ſerue God, *in holineſſe and righteouſneſſe*, all the dayes of our life.

CHAP. IX.

Of the Malepertneſſe of certaine priuate and ignorant perſons, which preſume to cenſure the Prince, the Magiſtrates, the Miniſters, &c.

IT is right and meete that faults ſhould be reprooued, corrected, or contemned, ſo farre, that neither heinous ſinnes in perſons, nor horrible inconueniences or miſchiefs in lawes, ſhould vnder tearmes of honeſtie and iuſtice, bee defended. *Amici vitia ſi feras, facis tua*, If thou ſuffer the vices of thy friende (ſaith *Seneca*) thou makeſt them thine owne. He ſpeaketh of thoſe vices which no man by the Law of friendſhip, ſhould winke at in his deere friende. And *Eraſmus* in his *Moria*, will that the faults of our friendes ſhould be corrected, alluding vnto *Cicero*, who in his book of friendſhip,

Euerie man is not to be a corrector or reprouer of other mens faults.

In lib. de amicit.

will haue nothing diſſembled in friendſhip. And indeede, he that in ſuch a caſe ſo winketh at the hainous offences of others, that he yeeldeth obſequie to the ſinner, committeth a double ſinne. This is the general law: *Thou ſhalt in any wiſe rebuke thy neighbour, and ſuffer not ſinne to reſt vppon him: but thou ſhalt not hate him in thine hart.* Howbeit we be alſo taught, that it is not meete that therefore euery priuate perſon ſhould be a fault finder, a reproouer, a corrector, a iudge of euerie law, of euerie perſon, of euerie offence, in euery ſort, in euerie place, and as him liſteth, without diſcretion and difference: for then, how ſhould the law be anſwered, *Honour father and mother*? howe ſhould *Peters* rule be obſerued: *Loue couereth the multitude of ſinnes*? how ſhould the words of Chriſt be followed, *Iudge not: condemne not*? how ſhould *Iames* be vndeſtood, *Bee not many maiſters (my brethren) knowing how that wee ſhall receiue the greater damnation: for in many things we ſin all*? The Emperour *Conſtantine* holding it vnlawfull for priuate men or inferiour perſons, to cenſure or iudge the Magiſtrates and Biſhoppes, cauſed all thoſe Libelles to be burned, which contained the accuſations of certaine Biſhoppes in a generall Councell. Indeed there be not many called to this function, much leſſe euerie perſon. Therefore albeit that *Mardochai* the Iew, was an eſpeciall inſtrument appointed by the Lord to work with *Heſther*, the reuerſion of the kings commaundement; yet did it not become *Haman* to face him preſumptuouſly. Though *Iethro* was heard in his good counſaile which hee gaue to *Moſes*, yet *Dathan* vrged him both vntimely and vniuſtly. And notwithſtanding

Leuit.19.17.

Euerie man is not meete to be a reprouer of others.

P. Berthor. in 1. Sam. 24. 5.6. Item, de orig. Concil. Nicen: ſub Conſtan. hiſto. Eccl. li.10. ca.1.

Exo.18.
Nom.16.1.

the Prophet *Nathan*, and the prophet *Gad*, were ſpecially rayſed vp and ſent to *Dauid* by the Lord, to reproue him for his faults: it became not *Michol* (for all that) to mocke the king her huſband, and to call him *foole*. Nor was it meete and right, that malicious *Shimei* ſhould ſo vnreuerently rayle at the Lords Annointed, and curſe and checke him. For this buſineſſe belonged not onely vnto him, nor did he deale therein diſcreetely. Moreouer, to teach how vnſeemely a thing it is, either for children to note or diſplay their owne fathers faults, or for the inferiours to be judges and correctours of their ſuperiours, the Scripture telleth, that *Shem* and *Iaphet*, the two ſonnes of *Noah*, did ſo diſſemble their fathers faults, that they did not onely care, not to behold them; but alſo had great regarde to couer and conceale them: and therefore *they went towards him to couer him, their faces being turned away*. And the ſame Scripture ſaith, that becauſe *Cham* had vnreuerently reuealed his fathers faults, he was much diſliked of his brethren, and of his father. Alſo the Poets tel, that one *Actæon* for ſuch a thing was deuoured of his owne dogges; as a puniſhment meete for him that taketh pleaſure to deſcrie and diſplay other mens faults, eſpecially of them whome he ought to reuerence, honour, and obey.

Luth. in Eccl. ca. 10. 20.

Shem and Iaphet winked at and couered their fathers faults.

Cham reuealed his fathers fauls.

Actæon deſcried the nakedneſſe of Diana.

20 Next, as wee ſhould not ſpeake wickedly though for Gods cauſe, ſo alſo in thoſe caſes, in thoſe places, and of thoſe perſons, wherein it becommeth well *Moſes* himſelfe to be iealous, and *Paul* to be zealous, there ſhould be no curſed and vngodly ſpeeches vſed among true Chriſtians, either of them in authoritie and office, or of any other what-

In what ſort faults muſt be reproued.

ſoeuer. It is expreſſely forbidden in the law, that any man ſhould *rayle vpon the Gods*: that is, vpon the princes and magiſtrates, or to ſpeak *euill of the ruler of the people*. Which alſo *Salomon* intendeth when he ſaith: *Curſe not the King, no, not in thy thought: Neither ſpeake euil of the rich*, that is of the magiſtrate, *in thy bedchāber*.

Eccl.10.10.

VVhat to eſteeme of the Lawes, and how wee ſhould deale one with one another.

According to the true meaning of that law, the Apoſtles of our Lord; *Peter*, *Iames*, *Paul*, and the Lord himſelf haue moſt prouidently taught & aduiſed vs, aſwell by example, as by word, that we ſhuld ſpeak, iudge, and eſteem of the lawes, magiſtrates, and miniſters of the word, with great reuerence & regard. And with whomſoeuer we ſtriue, or of whomſoeuer we talk, our words ſhuld be ſo ſeaſoned & tempered, ẏ no note of bitter curſing paſſe our mouthes: & this *Michael* our cheefe captaine hath alſo taught vs in his contention with the diuel, by the teſtimony of *S. Iude*. And that, as touching the infirmities & offences of priuate perſons, we that be Chriſtians, and ſhould immitate our maiſter, muſt take heede, how we take on vs haſtily to iudge of them, and ſo to condemne them: nay rather we ſhould by *charity couer the multitude of ſins*, and knowing our ſelues to be ſpiritual & ſtronger then ſome others, we ought neither to quip them with bitter ſcofs and vnſeemely taunts, nor too rigorouſly reprehend & reproue them: but (as it is the propertie of the righteouſneſſe of faith and ſpiritual iuſtice) to beare with the weak, and gently to enforme and aſſay to reſtore them, as the Apoſtle *Paul* aduiſeth, whereto he addeth this reaſon, *Leaſt thou alſo be tēpted*. He that obſerueth not this rule, had need to feare, leaſt the Spirit of God reproue him of iudgement: and that out of his own

Iuda.ver.9.

Priuate offences.

Gal.6.1.3.

words, there be not gathered againſt himſelf, matter both to iudge and to condemne him. So dangerous and ſo dreadful a thing it is, to be a cenſour, a iudge, a reproouer of others.

Iob.16.8.

3. But (this notwithſtanding) curious *Caliſthenes* diſliketh all things in the Court of *Alexander*, and talketh thereof his pleaſure without wiſedom, reuerence or feare. *Demochares* alſo that ſaucie *Parrheſiaſtes* of *Athens*, is ouer-bold with king *Philip* of *Macedonia*, and that impudent and deformed Græcian *Therſites*, bluſheth not to taunt and prattle moſt malepertly againſt noble *Achilles* and other mightie men of his Countrey. Yea, the verie baſe *Seriphian* (that cannot liue though hee were an Athenian without ſhame) obiecteth, as it pleaſeth him, to *Themiſtocles* the Athenian (who though he were a Seriphian, would not liue without honour.) And who perceiueth it not, how well this is digeſted of thẽ that emulate others, that ſome priuate perſons, ignorant mẽ, yea, ſuch as are diſtained with whoredoms, dronkennes, vſury, theft, piracie, murthers, & other vile ſins, ſhuld preſume to cenſure the prince, the iudges and magiſtrates, the biſhops and paſtors, with open mouthes, and that (which is moſt horrible) they ſhould blaſpheme the prince, the magiſtrates, the miniſters, the lawes? Be theſe zealous perſons, be theſe reformed people? haue they beene ſchooled and learned the new diſcipline? Nay, rather they are the ſame (among others) of whome S. *Iude* ſpeaketh in his Epiſtle: and ſuch of whome Saint *Peter* propheſieth, which *haue deſpiſed* (not with *Sem* and *Iaphet* in diſcretion and to couer to conceale their Fathers fault, but vnreuerently

It is the nature of ſome perſons to diſlike all things, and to check the beſt men, but to amend nothing in themſelues.

Sen.li.3.de Ira.

Iuuenal.ſat.8.

Homer.Il.2.

Iude.4.16.19.

2.Pet.2.10.

Shem and Iaphet turned away their faces, as not willing to behold it.

with *Cham* the father of *Chanaan* to discouer and diuulgate the same: *to speake euill of them that be in authoritie, to walke after the fleſh in the luſt of vncleanneſſe, being perſons preſumptuous, and ſuch as ſtand in their owne conceits.* To yeelde vnto the prouiſion of any good Lawe, or to exhibit any gratefull aſſiſtance or obedience to the wiſeſt makers and beſt executioners of Lawes, they be farre behind all others; whatſoeuer they make ſhew of; and who ſeeth not what they bee contented to yeeld vnto (for the good of the Church and common wealth) without bitter murmur & grudge? Beſides that, in their common cenſures, they expreſſe ſuch charitie towards their brethren and neighboures, as thoſe latter times, whereof Christ propheſied, do afford: and yet they would ſhew deepe deuotion, not conſidering what Saint *Iames* had ſaid: *If any man among you ſeeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is vaine.* The right charitable Chriſtians, ſeeing that the *iuſt man* falleth ſeuen times in a day, that the very *iudgement ſeate* ſauoureth of oppreſſion, and that the *Fathers* and *Elders* of the Church haue had their particular faults, do rightly conſider of mans naturall inclination to ſlidings, and they be moſt ſorie, not onely for the falles of their brethren and friends, with *Ieremie, Eſay,* and *Paul*; but alſo for the tranſgreſſions of their mortall enemies and ſtrangers, with *Dauid, Daniel,* the Apoſtles, and their Maiſter *Chriſt*: ſharing their like ſympathie and compaſſion that one member [illegible] ſuffering with another. A [illegible] the imperfections [illegible] haue beene [illegible] and publike places of *Salomon*, of *Peter*, of *Dauid* [illegible]

which

Iude. 8.

Matth. 24.

Luke 19.

Rom. 14.

Iam. 1. 26.

It is the nature of charitable Chriſtians, to be ſory for other mens faults and infirmities.

Eccleſ. 3. 16.

Dolendum ſi quis inter nos malus.

Bucer in Matth. 26.

which are in them (though they be otherwiſe gods ſeruants) as the paine of the heade enflaming the whole body, and as ougly ſpots in a tower of excellent beautie, to the vnſpeakable griefe of the godly.

But, as for theſe vncharmed, and vncharitable perſons, which haue not yet learned to ſpeake well of any, they eſteeme ſlaunderous wordes for moſt daintie morſels (as *Pindar* ſaid of ſuch) when comming togither they cannot onely cut with theyr tongues (as with ſharpe raſors, that pierce and diuide aſunder) but alſo, as hungry Rauens which feed on the carkaſſes, they deuour the that be abſent with gredineſſe and delight. But if that a perſonage of account or name fall into their mouths, oh God! how he is toſſed, turned, gnawne and rent in peeces among them, with iollitie and pleaſure? They play with him as the Cat plaieth with the Mouſe, and they draw him to the extremity of that ſecōd death, wherof *Boethius* ſpeaketh, wherby (to their power) they depriue him of al good name, honour, and authoritie, both in his life, and after his departure alſo, with all greedineſſe.

Vn charitable tongues.

P*indarus.*

Iob 30,8,9,10

The play of the Cat the death of the Mouſe.

Boet. de conſol.

P*hilo. li.* 2. *Met.* 7.

In the maner of this iudgement, *Alexanders* example is ſet aſide, for he would cōmonly ſtop the one of his eares, when he heard an accuſation againſt any man, vntill the partie accuſed could come to anſwer for himſelfe. But with them, impudent *Actæon* can no ſooner deſcry naked *Diana*, and ſhameleſſe *Cham* diſcouer his owne fathers fault: but by & by, there be mightie occaſions profered as they thinke, to *Momus* of reprehēſion, to *Zoilus* of railing, to *Timon* of deteſtation. So *Doeg* accuſeth, *Nabal* ſlaundereth, & *Shimei* curſeth the Lords anointed: the viper

Haſtie and raſh iudgemēt touching other men.

Alexander.

Inſcius Actæon vidit ſine veſte Dianam. Ouid.

K hangeth

hangeth on *Pauls* hande, aſſaying to hurt and ſting him to death: and the vnnurtered boyes mocke *Eliſeus* in great ſport and play. As if they would ſay: *There, there, for ſo would we haue it! Now is his holy life brought to light!* Of ſuch *David* complained in his daies. *Mine enemies ſpeake euill of me: when ſhall he die, and his name periſh? And if he come to ſee me, he ſpeaketh vanitie, and his heart conceiueth falſhood within himſelfe, and when he commeth forth he telleth it.* Is this religion? Is this charitie?

Punishment of ſlanderers and mockers.

2.Sam.16.9.

1.King.2.8.

5 But this kind would be better aduiſed (in mine opinion) if *David* would but hearken to *Abiſhai*: or if his bent againſt *Nabal* were perfited: or if his charge which he gaue to *Salomon* touching *Shimei*, were in euery ſuch caſe ſeuerely executed; or if euerie true Chriſtian had that abilitie & wil (with *Paul*) to fling the viper into the fire: or that the Lord did ordinarily execute his vengeance with ſhee-Beares on ſuch mockers now, as he did on thoſe vnnurtered boyes then. Neither would they be half ſo malepert in this malice, if euerie ſuch viper incurred the impriſonment, condemnation and ende of *Ariſtogeton* the *Athenian*, for his ſaucineſſe againſt *Phocion*, and for his diſturbance of the Citizens: or at the leaſt, if but onely that ſentence of *Calipho* (whom *Plaute* bringeth in ſpeaking to *Pſeudolus*) were exacted of thē by ſome lawfull officer. *Homines qui geſtant, quique auſcultant crimina, &c. Let both the ſlanderer* (ſaith he) *and the liſtner to the ſame, be hanged vp, the one by the tong, the other by the eares.* And wel worthy: for (ſaith *Bernard*) as the one carieth the diuell in his mouth; ſo the other carieth the diuell in his eare: And they both being execrable offenders, are denied the ſight of Paradiſe.

Ariſtogeton.

Plaut. in Pſeudol.

Pſal.15.3.

But, foraſmuch as this ſentence wanteth an executioner, neither is *Peter* euer ready with his ſword to cut off *Malchus* eare (which is ſo open to receiue ſiniſter reports) in the defence of his Maiſters innocencie, they wanting all charitie to couer the verie manifeſt ſins, preſume yet ſo to prie moſt curiouſlie with eager emulation on other men, in whoſe eyes they haue a delight to eſpie litle thin motes, whē yet they perceiue not the big beams in their own. Such an one (once pointing to a married Miniſter) ſaid of him in ſcorne: lo, this is he, that *hath maried a wife, and therfore he cānot come:* not cōſidering the whiles, that himſelfe had not only maried a wife too, but had alſo fined a farme, and bought fiue yoke of oxen, and was ſo gone to ſuruey the one, and to proue the other, that he came not indeed. Howbeit, as the eie ſeeth all thing ſauing it ſelfe; ſo could he not ſee into himſelfe, though he gliked at his brother, with the wreaſting of Scripture in ſuch a diſdainfull ſort, which is a part of the diueliſh diuinitie.

Hypocrites eſpie moates in other mens eyes, and perceiue not beams in their owne.

Luke 14.26.

Mat. 4.

6. So curious are they in noting the liues of other men, ſecretly to accuſe them, bitterly to nip them, & moſt negligēt the whiles to ſee into themſelues, and to cleare themſelues of al their filthy abominations! Of all the vanities vnder the Sunne, this is not the meaneſt (by the iudgement of *Saint Auguſtine.*) But how neare they come to the nature of thoſe hypocrites, of whō *Bernerd* ſpeaketh, let themſelues (whē they haue well ſearched and examined their owne hearts and conſciences) be the iudges: *Volunt eſſe humiles ſine deſpectu, &c. They would appeare humble, but not in contempt: they would ſeeme poore, but without any want: well clothed, without carefulneſſe: they would haue vſe*

Their vanitie

Gregor. hom. 36. *ſuper illud Luc. a homo. cæni quam &c.*

In libro confeſſ. 10.

[illegible]

without labours: flattering some: backbiting others: by-ting like Dogges: deceiuing like foxes: outwardly as Lions, and inwardly as rauening wolues. As beares they ſeeke the ſweeteneſſe of the honie of vaine glorie, and ſecrete delights. They will bee Iudges without authoritie, witneſſes without ſight, falſe accuſers without all truth. As if hee ſaide in one worde: Theſe bee verie *Nerons*, which yet would bee eſteemed *Catoes*. Might not *Dauid* ſay in this part of them, as hee ſayde, when hee expoſtulated with the counſailours and flatterers of *Saule*, who had ſecretly accuſed him, and

Pſal.58.1,2. openly ſlaundered him? *Is it true (O Congregation) ſpeake yee iuſtly? O ſonnes of men? Iudge ye vprightlie? yea, rather ye imagine miſchiefe in your heart: your hands execute crueltie vpon the earth.* And worthilie of them

Pro.30.11,12. ſpeaketh *Agur* in the *Prouerbs* of *Salomon*. *There is a generation that curſeth their father, and bleſſeth not their mother. There is a generation that are pure in their owne conceit, and yet are they not waſhed from their filthineſſe.* Our

*Mat.*7. Sauiour in the Goſpel reprooueth ſuch hypocrites; and a verie heathen man (not able to ſuſtaine this curriſh kind) flingeth to them this opprobrious ſtone

Horat.
Cum tua per-uideas oculis mala lippus in-unctis cur?

What meaneſt thou with Serpents ſight,
ſo ſharpely to deſcrie
(Thy neighbours faults, ſith thou muſt ſee)
thine owne with bleared eye?

Good coun-ſaile.

7. But as hee which reprooueth, ſhould not giue iuſt occaſion to be reproued, leaſt in reprehending

Plato. others, hee condemne himſelfe: ſo by *Platoes* aduice, if one find another man committing a fault, hee ſhould looke by and by into himſelfe, and ſay ſecretly: *Am not I ſuch an one?*

Thus alſo counſaileth *Syracides. Be thou not a priuie accuſer, as long as thou liueſt, and vſe no ſlaunder with thy tongue: for ſhame and ſorrow goeth ouer the theefe, and an euill name ouer him that is double tongued: but he that is a priuie accuſer of other men, ſhall be hated, enuied, and confounded.* Aboue all, Chriſt commaundeth: *Iudge not, condemne not. Caſt out the beame of thine owne eye.* And *Iames* his holie Apoſtle, would that wee ſhould not backbite one another. This is the rule of the Goſpel, this is the Lawe, this is the Prophets. And this thing reſpected that moſt noble King of famous memorie, *Henrie* the eight: when in open Parliament he ſayde among other things: *Beholde, what loue and charitie is amongſt you, when the one calleth the other Heretike, and Anabaptiſt: and he calleth him againe, Papiſt, Hypocrite, and Phariſe? Are theſe ſignes of fraternall loue betweene you? No, no.* Againe, *Alas, how can the poore ſoules liue in concord, when ye Preachers ſowe amongſt them in your Sermons, debate and diſcord?* Againe, *ye of the temporaltie bee not cleane and vnſpotted of malice and enuie: for ye raile on Biſhops, ſpeake ſlaunderouſly of Prieſts, and rebuke and taunt preachers, both contrarie to good order, and Chriſtian fraternitie. If ye know ſurely that a Biſhop or Preacher erreth, or ſpeaketh peruerſe doctrine, come and declare it to ſome of our Counſellours, or to vs, to whom is committed by God the high authoritie to reforme and order ſuch cauſes and behauiours: and bee not Iudges your ſelues of your owne fantaſticall opinions, &c.*

Ecclus. 5. 15.

Chriſt,

1

Iames.

K. Henrie 8

Graft. in Chron.

An. H. 8. 37.

CHAP.

CHAP. X.

Of certaine proude, curious and diſcontented heades, which diſdaining the plaine ſenſe of holie Scriptures, and the iudgement of all the auncient and learned fathers and wiſe men, do hatch ſtrange opinions, and thruſt them into the Church, which they rather trouble and throwe downe, then any way benefite, or build vp: yet vnder a godlie pretence. Against Polypragmoſyne.

Good men are heedfull not to offend others.

*Tit.*3.9.

*Eccles.*18

THe charitable good men, being well ſchooled by *Salomon*, and the holy Apoſtle *Paul*, are very warie of ſtrange doctrines, and of ſuch kind of queſtions, as do offend the weake brethren; neither deſire they to deale in ſuch actions, as rather annoy then profite the Church and Commonwealth. But in theſe dayes, many making ſhewe of zeale and vnderſtanding, doo neuertheleſſe farre eſtrange themſelues from both. And whereas they ſhould ſtand faſt in the way of the Lord, & be ſtedfaſt in vnderſtanding: ſhould abide by the word, and follow peace and righteouſneſſe: ſhould be gentle to heare the word of God that they may vnderſtand it, and make a true anſwer with wiſdom; they notwithſtanding are moſt froward (as it were from the womb) they go aſtray, and ſpeak lies. Among theſe, there be found the hatchers of many ſtrange & fearfull opinions, the mouers vp of matters moſt vnneceſſarie, the brochers of many curious & dangerous queſtions: and they preſume to touch euen the high maieſty of our moſt gracious God, whom only, that a man

*Ecclus.*5.10.

*Psal.*58.

Some preſume to argue verie raſhy of God and moue vp vnneceſſarie and perillous queſtions.

a man should name without great reuerence and feare, is sin: & of whose causes, that any man should preſume to argue, without humilitie and Christian wiſdome, it is well worthy of a heauie iudgement. But they, as blind men, run toward the pit of perdition, readie to fall into the ſame before they perceiue it: neither will they withdraw their vnwaſhen hands frō polluting the moſt holy things. And albeit this be moſt plaine, that *all power both in heauen, and in earth, belongeth to our Lord Ieſus Christ*, and that *the man Christ Ieſus is our mediatour*, and *Lord ouer all the kings of the earth*, the which alſo hath bin gladly granted by thoſe Christian Emperours, *Conſtantine*, *Conſtantinus*, *Theodoſius*, and *Iuſtinian*: yet there be, who in their contentious diſputations about wordes and queſtions (in their vnſauorie diſtinctions) dread not to abridge the kingdome & power of Chriſt, & [illegible] to admit him into *Samaria, becauſe he is appa-relled like a Iewe*: no marueil then, if they contemne his miniſters, and faithfull ſeruants.

Apoc. 1.

These men (as thoſe ancient *Gnostikes*) being exalted in the conceit of their owne ſinguler wiſdome, decipher themſelues to be ſuch, as are aſhamed of our *ſimple Ieſus*, whom they haue cried vp; and of his plain doctrine, which onely edifieth. For they ſtill [illegible] things, and in the pride of their hearts imagine themſelues to be [illegible] with God in heauen, than [illegible] liuing among men on the earth (as [illegible] ſaid of ſome ſuch in his time). These do not (I thinke) (with *Hanibal*) but the old philoſopher *Phormio* [illegible] among the Greekes [illegible] *Homer* [illegible]

Gnoſtici, a kind of heretikes, ſo called of their ſingular conceited wiſdome. Cap. 24.

Hanibal. Phormio. Cicer. 2. de orator. Homer.

Bern.

non vidit omnia: Saint Bernerd was ignorant of manie things: and that other the holy Fathers, and learned doctours of the Church, haue doated in their Sermons, opinions, and diuine writings exceedingly; (whom indeed in all things (I ſay) we may not iuſtifie, foraſmuch as they being mortall men haue had their errours) but they proceede alſo to thinke that euen thoſe *Apoſtles* of Chriſt, whom the holy Ghoſt had repleniſhed, haue in their doctrine doated alſo: and were it not for ſhame, the corner ſtone and author of all wiſdome and truth, ſhould not eſcape their partial cenſures in this caſe. In the meane time, it is apparant, that themſelues doate deeplie indeed. But they will not haue it ſo: being better conceited of themſelues, learning their wiſdome (as it ſeemeth) of the two Heretikes, *Marcion* and *Montanus*, who (as it is reported of them) vſed to ſay, that themſelues knew many more and better things, then either Chriſt, or his Apoſtles euer knew. If it be ſo, then would they, that men ſhould honour them, and keepe them on liue: *Leaſt that whenſoeuer they depart the world, wiſdome ſhould alſo depart and periſh together with them.*

Marcion.

Montanus.

Iob.

The end of their knowledge.

Bern.

3 Oh Lord, that euer men ſhould be ſo impudent! It is apparant to what end they haue hunted after that knowledge which they haue: forſeeing they vtter no iote of wiſdome, in that they haue thereby inſtructed themſelues, nor any ſparkle of charitie, in that they be not deſirous to edifie others, nor be any thing zealous therwith for the Lord of hoſts: it is plaine, that either with a couetous minde, they ſhoote at the wealth, riches, promotions, dignities, friends & fauor of yͤ world, or with a vaine curioſitie

they ſtriue & contend to anſwere their proper conceits, or in vaineglorie expect the ſingular praiſes and commendations of worldly men, whome they would ſhould extoll them with high titles, though the Poet bee iuſtly moued to point at their follie.

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter?

By knowledge thine haſt thou no name:
Leaſt others know thou knowſt the ſame?

Socrates, who was ſo excellent among the philoſophers, ſayde of himſelfe, that *he knew nothing but this, that he knew nothing*. But theſe men, although they neuer aſcended the full grades of *Reuchlins* Ladder, *know all things*. This Ladder hath tenne ſteppes or ſtayes, as namely, *the Obiect, the* [illegible]*, the ſence exteriour, the ſence interiour, the imagination, the iudgement inferiour, the iudgement ſuperiour, the reaſon, the vnderſtanding, and the minde her ſelfe, from and by whoſe light, all other inferiour vertues are directed and gouerned.* This is the Ladder, by the which a man aſcendeth to the knowledge of all things, which are either by ſence, or by knowledge, or by faith comprehended. They that haue not diſcreetely gone through all theſe grades, are moſt vnable to diſcerne and iudge betweene truth and falſhood, betwixt good and euill, and more vnable to teach and inſtruct others. Neither could theſe perſons without the ſame, contriue and compaſſe any thing, were it not that they are ſo well conceited of their owne ſupernaturall ſpeculation, and inſpirations, to the admiration of the ignorant, whereat they doe moſt

Reuelines Ladder to knowledge.

Bucer, in Mat. 4.

proudly tempt the Lord God.

4. Very neare to the former commeth another crew, the which, albeit they neuer reade ouer in their mother tongue (I ſay not the Bible, but) that common Pſalter booke which the yonger children reade in the ſchooles, do yet (neuertheleſſe) nothing bluſh to exalt themſelues in learning & knowledge before others, of whome in reaſon they ſhould bee contented to learne: and preſume moſt arrogantly and proudly, to argue, reaſon, & diſpute of far higher matters, then their knowledge can extend vnto, and beyond that it pleaſeth God to vtter, not onely vnto them, but vnto any man liuing, and that in this conceit, that *themſelues are well able both to vnderſtand and argue of ſuch matters, with all kinde of dexteritie.* Indeed, this kind is not newly conceiued and brought forth, as in this age, or of late: for it hath beene of olde, of the which a certaine learned man thus ſpake: *Quidam antequam diſciplinis elementariis, imbuantur, &c. There be ſome, which before they know their letters, enquire of a point, of a line, and of the ſuperficies and quantitie of the Soule, of deſtinie, of the gods and free will, of the matter and meaning, of the beginnings of bodies, of the propagation of the multitude, and the faſhion of greatneſſe: what thing time is: what is the meaning* [illegible] *thing, what thing place is, and of the* [illegible] *of the great* [illegible] *of the* [illegible] *of the* [illegible] *of the beginning of things, and of many other ſuch like matters.* Indeed theſe things require a more full knowledge and vnderſtanding, then the moſt in number haue attained vnto. And yet none more ready to talke of, argue, and diſpute of this and other ſuch high matters, then they are, yea, euery ale-houſe and tauerne, euery market

Many ignorant men aduenture to reaſon raſhly of the higheſt myſteries,

Petr. Ram. in ſermone.

place & feaſt houſes, and to be breefe (as Nazianzene once ſaid) euery company of men, euery aſſembly of womē is filled with their diuinity, wherby our faith and the holy religion of Chriſt beginneth to waxe nothing elſe, but as it were a ſophiſtrie, or a talking craft. And thoſe in euery of thē, hunteth after ſtrange deuiſes, and new coyned conceits of his own head.

Greg. Nazan. in de Theolog. libro. 1.

Eccleſ. 12.

5. We are warned in the word of God to abandon ſuch proude conceits of our own wit, and ſuch curioſitie, and al irreuerent and raſh diſputations of the holy law of God: for the doctrine of the Spirit, doth not edge on curioſitie, but enkindleth the fire of charitie: therefore Chriſt ſent foorth his Apoſtles, not to ſpreade ſingular opinions of their owne heades, but to preach the Goſpel. And to preuent their vaine boaſtings, and their haughtie mindes of their owne integritie, he put them in remembrance of *Sathan that fell from heauen, after that hee had vaine-gloriouſly exalted himſelfe in his pride.* The wiſe *Syracides* giueth good counſaile when he ſaith: *Seeke not out the things that are aboue thy capacitie, and ſearch not the ground of ſuch things as are too mightie for thee:* wherein he would not that men ſhuld be negligent in that which they ought to exerciſe thēſelues in, nor that they ſhuld leaue one iot of that, which they are cōmanded to ſearch & learne in the word of God: but his meaning is, that they ſhould beware that they preſume not to enter into the ſecrets of God, which his will is not to reueale vnto men in this life, & that they take not on them to argue raſhly of thoſe diuine things, which yet they know not: for, *as it is not good to eate too much honey, ſo curiouſly to ſearch out the glorie of heauenly things, it is not commendable.* Saint *Paul* teacheth vs this by his owne example.

The word of god teacheth modeſtie and not curioſitie nor raſh iudgement of Scriptures.

Bern. in Cant.

Luke 10. 18.

Eccleſ. 3. 22. 24.

Prou. 25. 28.

Albeit he had beene taken vp into the third heauen, 2. Cor. 12. and being in Paradice, heard & ſaw many wonderfull and ſecret things: yet knowing how vnable mans infirmitie was to declare them, beeing neither ſhewed vnto him for that ende, hee did not ſtriue to vtter them, nor to diſpute of ſuch things among men: but ſaid, *He would refraine, leaſt any man ſhould thinke of him aboue that he ſaw of him, or heard of him*. And when he had at large diſputed of the caſting out of the Iewes, and the receiuing in of the Gentiles, and perceiuing how farre the wiſedome and knowledge of God therein ſurmounted his capacitie, he ſtayed himſelfe, and ſhutte vp his diſputation and admiration. *O the deepeneſſe of the riches both of the wiſedome and knowledge of God, how vnſearchable are his iudgements, and his waies paſt finding out! for who hath knowne the minde of the Lord, and who was his counſeller.* Rom. 11. 33.

6. Nowe albeit theſe teſtimonies and examples be made perpetuall, and may well bee learned of them in our age, vnto whom the ſame things are preached and made apparant by the light of the Scriptures: yet all this ſerueth not their turne, they are neuer the better, as thoſe Carions, that ſtinke with the heate of the Sunne, which to the creatures is ſo comfortable. For (as *Bernard* ſayd) *Sol non omnes quibus lucet, etiam calefacit: Sic Sapientia multos quos docet quid ſit faciendum, non continuo etiam accendit ad faciendum, &c. The Sunne doth not warme all them to whom he ſhineth: ſo neither doth wiſedome ſtraightwayes enflame them whom ſhe teacheth, to performe that which they ſhould do. It is one thing to knowe what riches is: it is another thing to haue riches in poſſeſſion. Neither doth* the

Some be neuer the better for the preaching of the word.

Ber. ſuper. Cant. ſer. 23.

the knowledge of riches make a man rich: but the poſſeſſion of riches. But ſuch is the arrogancie of theſe perſons, that becauſe they haue ſeene the Sunne, they thinke they be ſufficiently warmed by his light only: becauſe they haue heard tell of riches, they imagine themſelues high rich: becauſe that *VViſedome hath ſent forth her maidens into the higheſt places of the citie, and inuited them vnto her*, though they came not, nor would be inſtructed: therefore they bee (as they conceit it) ſo well furniſhed, that they need no more teaching: yea, that they be ſo wiſe, as wiſedome her ſelfe. Heereof it is, that in their proude conceits they are led and carried away with the winde of vanitie, and wander in euerie bie-path with the double tongued ſinner: they rather delight in fables and endleſſe genealogies, which breede queſtions more then godly edifying, then in the words of the wiſe, *which are like goades, and like nailes faſtned by the maiſters of the aſſemblies, and giuen by one Paſtour*: that is, they be led about with new and ſtrange deuiſes, & their words are like the ſcumme vpon the water: they regard not thoſe words of the wiſe, nor thoſe wholſome bookes of the learned, which are accepted and authorized by the fathers and rulers of the Church of Chriſt, nor deſire they to be as a flocke of ſheepe vnder the true Paſtour and head of the Church Chriſt, wherby they knowing not the right way to the Citie, do erre, and wander egregiouſly, not conſidering the whiles what euill they commit. For notwithſtanding all their arguing, reaſoning, diſputing and talking of God and thoſe diuine things, it is apparant by their fruits, and by thoſe effects which follow, that ſuch is their faith, their hope,

They thinke better of themſelues then they deſerue.

Prou.3.9.

Eccleſ.12.

their

Mark.10. 46.

their charitie, that they neuer yet ſaw the Lord Ieſus ſo clearely, as euen that blinde *Bartimeus* ſaw him when he cryed on him for mercie: that they neuer apprehended him, as the very *theefe* did, which hanged on his right hand: that they neuer receiued him as *Zacheus* did: that they neuer followed him, as *Leui* the toll-taker did: that they neuer heard his words as *Mary* did: neither mind they to die in his truth as *Stephan* did. Therfore, except they change their opinions and truely repent, they ſhall be placed among thoſe fooliſh virgins, which haue neither light nor oyle in their lamps: and then though they ſay vnto the Lord: *Thou haſt preached in our ſtreetes, and wee haue eaten and dronken in thy preſence, therefore open to vs*: he will neuertheleſſe thus reiect them and their petition: *Depart from me ye workers of iniquitie, I know you not whence ye are.*

Luk.13.26.

VVho are meete to diſpute of diuine things, and in what ſort, and how farre.

7 Now therefore, ſeeing it is not for all perſons, and in any ſort to reaſon, diſpute, and talke of the matters of God (as *Gregorie Nazanzen* ſaith) let vs in this place conſider to whom this belongeth, then, at what time, in whoſe preſence, of what things, and how farre. The ſame Doctour both in his former booke of diuinitie, and alſo in his booke of the *Arrians*, ſpeaking of this argument, hath the like matter and words in effect. And thus he ſaith: It belongeth not to euerie man (O yee wiſe and Chriſtian men) to reaſon of God: it is not meete for all men to diſcuſſe the diuine Nature. This thing is not ſo baſe, that ſuch as creepe on the earth and are buſied with terrene affections and worldly cogitations, ſhould take it in hand. But this appertaineth to them onely, which beyond others [illegible] them-

Grego. Naz. de theolog. li. 1. Et in libro de Arrianis, quod non liceat ſemper & publice de Deo contendere.

ſelues meete for the matter, by deep contemplation and ſtudie, and which haue cleanſed as well theyr ſoules as their bodyes from filthie affections, or that at the leaſt haue a deſire to be cleanſed in the vſe of the ſame. For like as the ſore eyes taketh harme by gazing on the Sunne: ſo hee that is vncleane, cannot without daunger preſume to touch that thing which is moſt cleane. Next, the time muſt bee conſidered: for it is not meete to argue of thoſe things at all times, but then indeed, when wee bee repoſed and at reſt from the groſſe and troubleſome cares of worldly affayres: otherwiſe, as it is for an eloquent man to write in crabbed Letters, and to mixe precious oyntment with filthie Dirte, ſo ſhall it bee with vs, if without regarde the cheefe facultie of the minde, which is capable of the diuine contemplations, ſhould be confounded with the filthie and guilefull imaginations of vaine things. He muſt therefore take his time thereunto, that handleth theſe high matters, and know God.

The time.

In whoſe preſence.

Thirdly, this muſt bee done in the preſence of thoſe that reuerently eſteeme of theſe things, and take not a pleaſure to trifle therewith, as men accuſtome to doo in worldly matters, or as thoſe men which after the regardes of theyr Horſes, after their games, after their ſongs and delights, after the care of theyr bellies, and of thoſe ſhamefull things vnder the ſame, doo at the leaſt betake themſelues for recreation and exerciſe of theyr wittes, to the reaſoning and diſputing of the things which are moſt high, beyonde their abilitie and knowledge.

Fourthly,

Of what things.

Fourthly, it is to be conſidered of what things and how farre to wade in theſe diſputations, namely of thoſe things whereunto euery mans owne capacitie is able to extend, and ſo farre as the condition and vnderſtanding of the hearer ſhall be able to beare: leaſt that, as too great a noyſe harmeth the eare, too much meate annoyeth the body: too heauie burthens oppreſſe the bearers thereof, and ouermuch raine hurteth the ground: ſo thoſe hearers be greeued, and both the one and the other be confounded by ſuch high and more then ſounde diſputations. Let vs not attempt any thing beyond the higheſt ſtrength of mans frailtie: that is, beyonde that it hath pleaſed God to enable man to conceiue.

This is not ſpoken to diſcourage any man from reading the word and talking of God with reuerence.

Greg. Naz. de theolog. [illegible]

18. Howbeit, I would not that men ſhould ſo vnderſtand me herein, as if it were a crime for any man to remember God alwaies, for in my minde, wee ſhould euer be mindfull of God: yea, more often then we draw breath: and I thinke it good for a man to ſpend all his life therein, and in nothing elſe, if it were poſſible for him ſo to liue. For I am one of that number, which allow that in the law of God ſhould be the cheefe exerciſe of a man both day and night, as the ſcripture teacheth, and that he ought to praiſe and bleſſe the lord in the euening, in the morning, at noonetide, and at all times: and as *Moſes* ſaith, lying downe, riſing vp, going by the way and whatſoeuer elſe a man doth, he ſhould haue God, and the memorie of God fixed in his heart. I forbid not any man (I ſay) to remember God, but I forbid him to reaſon of God: neither diſlike I that a man ſhould reaſon ſo far as that godlineſſe be not neglected: but I like not that, which is done out of ſeaſon

as if I ſhunned this part of doctrine, but that it bee done with meaſure, and reuerence. For a man may eate too much honie, and what is ſweeter then honie? To be ſhort: I am of *Salomons* mind in this, that there is for euerie worke an appoynted time. And wee ſee, that the things which are of themſelues good, do loſe the grace of their goodneſſe in them which handle them euill: as when a flower is out of ſeaſon in the winter, and the apparell of a woman becommeth not a man, nor the mans apparell beſeemeth a woman: neither is mirth meete at funerals, nor mournings at mariages, &c. If therfore we can obſerue and keepe that which is comely and timelie in other things, ſhould we not then do the ſame in thoſe holy and diuine matters? *Gregorie Nazanzen* ſaith again. Let vs keep our ſelues within the boūds of our calling, and let vs not go either too far on the one ſide, leaſt wee returne into *Egypt* againe, or too far on the other ſide, leaſt we bee caried away into *Babylon*: *Let vs not ſing the Lords ſong in a ſtrange land.* *Pſal.* 137. That is to ſay: Let vs not argue and reaſon of the worde of God at all aduentures, aſwell there where it is not to bee reaſoned, as there where it is, and as well the eares of them that bee not fit for the ſame, as of them that be fit, and the ſame likeneth thoſe raſh and vnreuerent diſputers and talkers of the holie Scriptures vnto madde men, that deſtroy their owne houſes, kill their owne children, and beate their owne naturall parents, taking them for other men.

9 But all this cannot ſatisfie thoſe hawtie conceites. For *Gregorie Nazanzen* that learned Diuient (in theyr opinion) doateth among other

doctours. For doo not theſe wiſe perſons know as much as hee? Can they not giue as learned an interpretation of the hard queſtions of diuinitie as hee hath giuen? Are they not inſpired with that Spirite which dooth teach them all things, and leade them into all troth? Indeed (as I ſayde) this is their imagination: they take on them the knowledge of all things, neither is their anie thing ſo difficult in the holie Scriptures, which they eſteeme not eaſie and readie enough by themſelues to bee diſcuſſed, when yet *they knewe not whereof they ſpeake, nor whereof they affirme.* VVoulde to God that they knewe alſo this one thing, to keepe ſilence (as *Iob* wiſhed that his friendes woulde) *Iob*.13.5. Pro.17.28. then happilie they ſhoulde bee taken for wiſe men: but that will not bee: therefore agaynſt them wee may conclude, eſteeming them fooles, as they bee indeede, and ſuch as are willing to decipher their follie in theyr vntimelie and erreuerent verboſitie. Yet that notwithſtanding, Peters veine. *Peters* heade is full of Proclamations, yea, and hee is ſo farre in, that whiles hee ſhoulde in reaſon hearken to his Maiſter, hee deuiſeth to builde Tabernacles, and he meeteth with ſuch as are willing to ſhake handes with him, no leſſe readie then thoſe that with one minde attempted the buylding of *Babel*, after the floud. But to bring this to paſſe, they endeuour to raſe and pull downe the little Chamber which the noble *Sunemite* erected and prepared for holie *Eliſha* to lodge 2.*King*.4.10 in. And obſerue this who that will, hee ſhall ſoone eſpie, that *Dionyſe* (though an Heathen Tyraunt) hath no ſmall number of immitatours, euen among theſe in tytle Chriſtians, which vnder a cloake of zeale and pretext of reformation, doo without all ſcruple of conſcience robbe the Church, and diſpoyle her of her lawfull treaſures. Neither care they whether God bee honoured, or not honoured in the aſſembly of his ſaints, ſo as they may bee permitted as greedie Cormorants to prey on thoſe little Chambers, or thoſe landes, liuings, rentes and reuenewes, the which by the prouidence of God, and the good regarde of Chriſtian Princes, haue been prouided and appointed for the maintenaunce of the houſe of God, which ought not to be neglected (as ſaith the Prophet) and the reliefe of the Miniſters of the worde, who thereof ſhould liue and reape reward, as the Apoſtle ſayth. But what did the Tyraunt *Dionyſe*? Hee robbed and ſpoyled the Temple of *Iupiter Olympius*, when hee thirſted after the Treaſures of the ſame, and defended his ſacriledge therein by a fayre pretence and ſhewe of honeſtie. First, entering into the Temple, hee beheld the Image of *Iupiter*, which had on it a coate of pure Golde, of great waight, and valew, wherewith the Tyrant *Gelo* had adorned the ſame, of the ſpoyles of the *Carthaginenſes*. This coate *Dionyſe* tooke away with this ſaying, *That it was too heauie for Iupiter in the Summer, and too colde for him in the VVinter*. Therefore in ſteade thereof, hee put on him a coate of Lynſie-woolſie, as more meete for eyther ſeaſon of the yeare. Next, looking on *Aeſculapius Epidaurus*, and perceiuing to haue a long bearde of Golde, hee bereaued him alſo thereof, ſaying, *It was not meete that the Sonne ſhoulde haue*

Dionyſe robbed the temple of Iupiter.
Cicero de Nat. deo. lib. 3.

ſuch a beard whoſe father in all Temples was painted beardleſſe. Laſtly, looking on the other Images within the Temple, and ſeeing them to haue ſome golden crowns, ſome tables and diſhes of ſiluer in their hands ſtretched forth, he tooke them all away, and ſaide, that *he yet did not take away anie of theſe things violentlie, but onelie receiued them gladlie of their hands that proffered them vnto him, and that it was a meere folly for a man, not to accept thoſe good gifts of their hands, to whom he prayeth for them, when they ſhall offer and giue them vnto him.* This was the deuiſe and practiſe of *Dyoniſe*, when hee would enrich himſelfe by the ſpoyle of a Temple! We ſpeake not heere of the Idolatrie of the heathen beautifying thoſe Images: but of the couetous minde of the Tyrant, which putting all Religion apart (notwithſtanding his pretence and ſhew of iuſtice and honeſtie, thirſted after thoſe treaſures which were dedicated to holy vſes. I would the like were not in practiſe among title Chriſtians: but it is ſo common, yea and ſo manifeſt, that euery one that hath wit cannot but perceiue it. Alas that euer ſuch perſons ſhould ſo fowly diſgrace the honor of ſo noble a title.

10 But when this commeth into examination, and vpon complaint into exclamation, then the anſwer of *Iulian* to the poore afflicted Chriſtians is by them renewed, *It is your Maſters commaundement that ye ſhould ſuffer theſe things with patience. Your maiſter willeth you to poſſeſſe neither ſiluer nor golde: and Peter and Iames confeſſed that they had not ſo much as one croſſe of coyne to beſtow on a poore lame man.* Such is theyr madneſſe, and ſuch ſhiftes haue they to defende the ſame in the horrible abuſe of the

The Emperor Iulians anſwer to the perſecuted Chriſtians, that complained and came to him for iuſtice.

holie Scriptures: they remember not that the wil of Chriſt is, that as his ſeruants ſhould patiently beare afflictions: ſo alſo they ſhould be right farre off from oppreſsing one another of them. But this is the diuels policie, which he alſo vſed againſt *Iob*. For hauing gotten leaue of the Lord to depriue him of his children, health and wealth, hee thought that *Iob* feeling the wāt of thoſe things wherwith the Lord his God had bleſſed him, he would ſoone faint, hee would murmur againſt God, he would ſweare and denie him, and all charitie, almoſe deeds, and godlie vertues decay in him. This practiſe hath he taught to many of thoſe title Chriſtians, ſo well contented to imitate him therin; who euer diſdaining the ſtate of the church, and of the miniſters of the word, and enuying the bleſsings that by the great zeale, regard and benefite of good princes, it hath pleaſed God to exhibite vnto them, & thinking that the litle chamber which the noble *Sunemite* prepared for *Eliſha* the man of God, is too large for him, and the furniture thereof too magnificent: they ſtirre moſt eagerly to diminiſh this portion, to pull down the chamber walles. Neither make they any ſcruple at this, that the ſpoiles of ſacriledge fill their owne coffers: nor care they for this, that the poore Leuite being caſt into a lowe ebbe, be conſtrained to ſerue with *Micha* the Idolatour, for a thinne yearely ſtipende at his bare neede. To bee plaine, as they robbe Chriſt of his power on the earth, ſo woulde they waſte his inheritance, and defraud his labourers of their lawful wages, therby compelling them either to giue ouer, or to vſe many hard ſhifts, which yet they rather wiſh them to do, then that any of their

2.King.4.10.

The Leuites hard lot.
Iudg.17.10.

maintenance ſhould riſe from thoſe things which
they ſo thirſt for, and eagerly purſue.

11 Oh my deare brethren, let *Dionyſe*, and *Iulian*
Ioſ. 24. folow their own bents: but let vs that be the Lords,
Iohn 4.23. ſerue the Lord in ſpirit & truth. Let vs hold faſt the
Mat. 7.24. anker of our faith, and build vpon our rocke Ieſus
Chriſt. God forbid that men ſhuld preſume ſo much
as to thinke to prophane the moſt holy power of
God, through their vain ſtudies and fantaſtical con-
ceits. The holy ſpirit is euer the ſame, he is neuer
contrarie to himſelfe: to oppugne this ſpirit, is of all
other ſinnes the greateſt, and moſt fearefull. And
howſoeuer he enflame mens minds, he inſtructeth
them ordinarily by the holy word of God: elſe why
Act. 10.5. was *Cornelius* commanded to ſend to *Ioppa* for *Peter*?
All that labour might haue bin ſaued. But this ſer-
ueth not: for though the word teach men neuer ſo
wel, and the wiſe charmer do his beſt endeuour: yet
Some mens good pretence and their own conceits make any thing law-ful for them to do without feare. if they ſo cōceit it, they aſſure ſaftie to *Plinie*, though
he approch neuer ſo neare *Veſuuian* hill: and *Belle-*
pheron, vpon this warrantiſe, may boldly preſume to
mount the flying *Pegaſus*: yea, *Iehoſophat* the ſeruant
of God, ſhall of them haue diſpenſation to ioyne
hands with wicked *Achab*: and *Saul* (vnder pretence
2. *Chro.* 18.1. *and* 19.2. of godlineſſe) may lawfully preſerue wicked *Agag*,
2. *Sam.* 15.9. the *Amalekite*, againſt the Lords expreſſe cōmande-
ment, for they pretend well: yea, it maketh no great
Gen. 19.8. matter, though *Loth* in his extremitie, offer to pro-
ſtrate his two virgin daughters to the luſt of the fil-
thie *Sodomites*, vnder a colour to defende the two
Num. 22.28. Angels from their beaſtly furie: And *Balaam* alſo at
the earneſt requeſt of *Balack*, and the Lords of *Moab*,
may deale partially, and make ſhew of that, which
could

could not be performed, hoping (for all that) that his death ſhall be with the righteous, and his laſt ende like his. So in like ſort, may *Vzzia* take on him the Prieſts office: And *Vzzia* may touch the Arke to this ende to hold it vp from falling. For all theſe things are lawfull for them (as they take it) though not lawfull for other men. But *Peter* (alone) thinketh, that this prerogatiue is his owne, and therfore perceiuing that euen the beſt beloued Apoſtle of our Lord, is willing to follow his maiſter with a ſingle heart, hee looketh on him with a curious eie: ſaying, *And what ſhall hee do here*? Yet *Peter* and the reſt pretended well.

Iohn 21, 20.

The reward of fooliſh preſumption.

Sueton. in li. de illuſt. vir.

Hom. Iliad. lib. 6.

2. *Chro.* 26. 16

1. *Chro.* 13 10

1. *Sam.* 15. 3. 9

Nom. 22. and 23. 10.

The pretence of the Iewes.

Iohn. 11, 50.

12 But behold! ſo approched *Plinie* to the hill, that hee was ſmoothered with the fume and ſmoke aſcending on the ſame: neither could his warrantice helpe him. Thus alſo mounted *Bellepheron* on *Pegaſus* the flying horſe, that ſuddenly he is vnhorſed by him that diſdaineth to beare ſuch ambicious heads. The holy Scriptures alſo tell vs how that *Vzzia* was ſtriken with leproſie, and the prieſts draue him out of the Temple. And, that *Vzza* was plagued, ſo that he died. Beſides that, the wrath of God which fell on *Saul* for his diſobedience in the caſe of *Agag*, is manifeſt to all poſterities, as alſo the anger of the lord towardes *Balaam* for his halting. And had not the Lord by his eſpeciall grace miraculouſly preſerued his two ſeruants, *Loth* and *Iehoſaphat*, they had both periſhed alſo in their trouble: for howſoeuer they pretended, apparāt it is, that their deuiſes & practiſes pleaſed not the Lord. It ſeemed to the Iewes that the high Prieſt pretended right well, when he ſaid: *It is expedient for vs, that one man ſhould die for the people,*

and not that all the nation periſh. But was it expedient therfore, that they ſhould be the betraiers and mur-
Act.2.23.38. therers of Chriſt? Then would not *Peter* haue reproued them, and willed them to repent of that
Hazael. *2.King.8.15.* their deed. Thus *Hazael* being certified by the Prophet *Eliſha*, that he ſhould be King of *Syria*, would haſten the ſame by his wicked deuice: for vnder pretence to refreſh *Benhadad* the King of *Syria* (his Lord and maiſter) hee ſtiffled him with a thicke cloath which he dipt in water, and ſpred on his face.

Dauid. 13 But *Dauid* (that ſeruant of God) was of an other heart, and of a better reſolution: for though he were anointed to be King ouer *Iſrael*, by *Samuel* the Prophet, and had diuerſe opportunities offred him to kill *Saul* then king, he yet refrained and ſaid: *God*
1.Sam.24.7. *forbid that I ſhould lay mine hands on the Lords annointed.*
Abſalom. It had bin better for *Abſalom* alſo that he had bin of the ſame mind: but he, aſpiring to the kingdome in the life time of his father, with another mind could glaunce pleaſantly before the people, ſaying vnto
2.Sam.15.4.12. them, *Oh that I were made Iudge in the Land, that euerie man which hath any plea and matter in the law might come to me, and that I might do him iuſtice*? A faire pretence! and many no doubt beleeuing him, and expecting the performāce of his words, did in the time of *Dauids* trouble ſhake hāds with *Abſalom*, *Dauids* enimy.

Apud Terentium. This vnthankefull people wiſt not, that *Abſalom* ſpake much like him, which ſaid, *Me Regem eſſe oportuit*, *Meete it were, that I were made King*. For now, if *Abſalom* had beene preferred according to their deſire, as *Hazael* was in *Syria*, the peruerſe gouernment of *Roboam* had too ſoone ſucceeded: not much vnlike that of *Hazael* in *Syria*, wherin he wold ſo oppreſſe the children of *Iſrael*, as the very cōſideration thereof, made the Prophet to weepe. But it was the Lords pleaſure this to preuent by the continuance of *Dauids* gouernment, and of that of *Salomon* in ſucceſſion, to the great ioy of the true Iſraelites. For, as *Salomon* ſaith, as euery thing hath his time which may neither be preuented nor paſſed ouer, ſo wee which are but mortall men (ſayth *Aratus*) haue not learned all that is in Gods minde: but (as yet) there be many things cloſed vp from vs, ſome part whereof God will, when his pleaſure is, hereafter reueale vnto vs. In the meane time, *it is no eaſie matter to giue newneſſe to olde things, authoritie to new things, brightneſſe to ruſtie things, lightſomeneſſe to darke things, and fauor to ougly things*, (as *Plyny* wrote to *Veſpaſian*.) But this time, the vanitie of mans mind thinketh to preuent, and, in the glorious pretences, imagineth, that if that could be permitted which he hath deuiſed, all things ſhould ſoone be ordered, and perfected ſo in poynts, as yet neither our ſoueraigne Lady Queene *Elizabeth*, nor hir worthie brother king *Edward*, nor King *Dauid*, nor King *Salomon*, nor King *Iehoſophat*, nor King *Hezekiah*, nor King *Ioſiah*, euer ſaw in gouernment, nor that any Prince or magiſtrate whatſoeuer, hath yet compaſſed.

A time for euery thing.

Arat. ſolenſis

Plin. *in præfac. ad Veſpac.*

Salomon did complaine, not ſo much that impietie was founde in the place of iuſtice, as of this, that impietie cannot be fully corrected.

But, as he that ſearcheth the diuine glory beyonde his capacitie, is oppreſſed with the ſame: ſo theſe men, vrging ſo far beyond the limits of their vocation & abilitie, in matters not only of Religion, but alſo of State and ciuil gouernment in their good pretēces, do worthily draw ruine & decay on their own heads, and hurt to many others: as wherof (beſides the holy Scriptures) euen the hiſtories of the prophane Gentiles, are ſtored with examples.

The vaine labour of Cicero and his lamentation.

Cicero with al his wiſedome, eloquence, great dignity, & ſmall conſent of people, aſſaied to reſtore the Roman cōmon-wealth to the priſtine ſtate, but he tooke not the Lordes counſell & deuiſe with him: therfore could he accompliſh nothing of his deſire. But this he was ſure of, that he drew danger to his own life, & hurt to many others. There was a time, wherin he glorified himſelf in this ſort: *O fortunatam natam me Conſule Romam! O happy Rome, thy Conſul that I am!* yet afterward ſuch a time ouertooke him, wherein he was iuſtly occaſioned to acknowledge his folly, & to ſing this ſorrie ſong. *O me nunquam ſapientē! &c. Alas, wiſe was I neuer in al my life! and yet ſomtimes was I vainly eſteemed to be that, which indeede I was not. O ye Romanes, how much hath your opinion bin deceiued concerning me?* Thus alſo *Pericles* prouoked the Lacedæmonians, *Ageſilaus* & *Lyſander* the Thebāes, *Demoſthenes* the Macedonian king, & *Solon* the Athenians, declaring thereby, how dangerous a matter it is to ſtir vp the ſleeping lion, without poſſibilitie of the effecting of any worthy thing.

In Epiſt. ad Octauium.

Melanth in Prouerb.

Polypragmoſyne.

15. This enterpriſing of matters that appertaine not to our calling, of a ſingular curioſitie, is a very peſtilent thing, euen in conomical & priuat affaires; but much more noyſome it is proued to be in polyticall & eccleſiaſticall matters. Neither can it be aſſured, by any ſufficient teſtimony, example, or argument, that God either bleſſeth or helpeth ſuch kind of practiſes: but rather, that hee rewardeth the contriuers and dealers of & in ſuch actions, with an hel of torments and troubles. Beſides that, let a man do his beſt, and preuent the worſt with al his wiſe-

dome and circumſpection: yet his own imperfections & natural pollutions make thoſe things, which are of themſelues pure and vnſpotted, to ſeeme polluted & vncleane. As cleare as is the ſun, as bright as is the Moone, either of them, by the meanes of terrene exhalations, is oftē ſo ſhadowed, as they ſeeme blemiſhed to our eies. So is ẏ church in this world: ſo is the gouernment both Eccleſiaſtical & ciuill, by meanes of humane infirmities: and, as the latter age of man is weaker, and ſo leſſe apt to vertues: ſo, this latter age of the world abounds with vices, and is leſſe apt for loue, charitie, peace, and contentation.

The beſt things ſeeme impure to mā by reaſon of his ſinne: how much rather are mans owne deuiſes vnpure.

The world is feeble and periſheth.

*Iſay.*24.4.

In regard thereof, the Church ſeemeth blacke and deformed, and the very ſeate of iudgement ſauoureth of oppreſſion and impietie. Howbeit, God by his miniſters of grace, in either ſtate ſendeth his ordinary conſolations, inſtructions, and helps, ſo far as it pleaſeth him: wherein men muſt be ſtudious, faithfull, and diligent in their places, in the feare of God, to ſtrengthen their faint harts & weake knees, and to employ the talents to them committed, referring the fruite and ſucceſſe of all vnto the grace of God, who may in all things (if he will) ſupply mens wants. But whoſoeuer ſhall preſume to take on him to correct & amend all things in euery point among the ſons of men (God onely excepted) he ſhal with *Chorabus* that ideot, which could not reckon any number aboue fiue, take on him to number the waues of the ſea, and make that which is badde enough, to be tenne times worſe, as one ſingeth.

Cant. 1.

*Eccleſ.*4.1.

Men muſt bee faithfull in their places, and referre the perfection of all things vnto almighty God.

Choræbus.

*Luther.in Pſal.*120.

Some maladies, in cure of thē, proue worſe & worſe, we ſee,
VVhich therfore not to touch at all, far better might it be.

Eraſ.in Diatrib.

CHAP.

CHAP. XI.

VVe may not dreame of better euents of our ſtudies, then others haue done before vs. Againſt innouations.

King.3.12,

AS the Lord himſelfe ſaid and teſtified of King *Salomon*: *Lo, I haue giuen thee a wiſe and vnderſtanding heart: ſo that, there was none like vnto thee before thee: nor after thee ſhall any riſe like vnto thee.* So euery man is contented to grant, that *Salomon* in wiſedome and vnderſtanding, was worthily preferred to all other Kings, Princes, and Magiſtrates. Howbeit, *Salomon* confeſſed of himſelfe, that hee was by ſo much the more fooliſh, by how much he ſought to eſtabliſh wiſedome, and to expell follie, and to perfect al things within his kingdome according to the law: yea, and the more wiſe he thought himſelfe to be in this deuiſe, the more he bewrayed his owne weakneſſe and infirmities.

Salomon was neuer able to conforme all things to the rule of the Law.

Neither can wee be certified by the report of any hoſtorie, either humane or diuine, that euer any magiſtrate in the Common wealth, or Biſhop in the Church (notwithſtanding there haue beene moſt good and perfect Lawes prouided for the aduancement of vertues, and the aboliſhing of vices) hath beene able to purge and expell all manner of corruption, blots, blemiſhes, wrinckles, maladies, and imperfections from either ſtate, and ſo reduce the ſame into perfect beautie and puritie: but that the beſt of them all were contented onely to amend that which was curable, and could by their miniſtery be amended, and to leaue and commit the reſt vnto that *Supreme King*, that ſeeth and ruleth all after his will, both in heauen and earth. And that ſuch of them as haue vrged further, haue purchaſed the torment of themſelues, and the hurt of many others, as in the Chapter before it hath beene declared.

2 Almightie God himſelfe, notwithſtanding his diuine lawes (which no man was euer able to empeach of imperfection) looking downe from heauen vppon the children of men, hee findeth them faultie in many things, *They do daily runne out of the way, and are become abhominable in his ſight, there is none that doth good, no, not one of them* in this ſinfull world. And he is iuſtly moued to complaine of the ingratitude of his own people the children of *Iſrael*, vnder the ſimilitude of the vineyard, and in the parable of the perfidious huſband men: yea, he hath bin ſometimes moued to repentance, that he hath made man on the earth: & hath bin right ſorie in his hart (as the ſcriptures teſtifie.) Though al theſe defects the lord God is well able (when he will) to correct and amende: yet lo, ſo many of mans faults and imperfections, as he ſeeth moſt meete to be puniſhed and corrected, doth he puniſh and correct accordingly: and theſe are the ſame onely, which hee hath made curable, and to be amended, according to his prouidence and wiſedome; the reſt hee permitteth and ſuffereth (through his great mercie and goodneſſe) for many cauſes, whereof ſome be concealed from vs, and ſome are reuealed and made knowne vnto men in his holy word.

God himſelfe ſuffereth many imperfections heere among men, not that hee wanteth power to correct, but in that he will ſo ſuffer them.

Iſay 5.1.
*Mat.*12.

3 Alas, why then ſhould men in this our time,

dreame of bitter euents and effects of their ſingular deuiſes? and why ſhould they vndertake not onely to renew *Plato* his Common-wealth, but alſo to warrant a full reſolution, and to reſtore a perfect puritie of all things, both in the Church and in the Common-wealth, by theyr deuiſes and practiſes? What do they otherwiſe therein, then ſeeme to diſdaine our godly wiſe Princeſſe and her proceedings: to be wiſer then God himſelfe: and to vndertake that mortall men ſhould liue in this world without ſinne, as *Adam* did in Paradiſe before his fall, and ſo ſhould not ſtande in neede of the merites of Chriſt and free graces of Gods Spirit? then the which deuiſe and practiſe, what can bee more proude, more haughtie, more arrogant? And what elſe may wee deeme of them, but that they bee alſo thus conceyted, that they are able to ſay, not onely as the proude glorious Phariſee ſayde in his prayer: *I am not as other men, extortioners, vniuſt, or as this Publican*: but alſo, to proteſt that of themſelues and their families (which the Church of Chriſt neuer durſt to ſay of herſelfe) as thus. *VVee are not blacke, nor deformed: wee are not ſpotted, nor blemiſhed: wee are holyer then other men: they are all prophane and abhominable vnto vs. VVee goe not aſide at any time, they doo erre moſt egregiouſly: wee are as Angelles and heauenly Spirites without ſinne: for wee be elected, but they bee carnall, all polluted with ſinne, and reprobated: better were it, if they were conformed vnto vs, or baniſhed further from vs, then that they ſhould ſo liue and teach, to offende vs.* Theſe be their wordes, and ſuch is their zeale and proude conceit: how much better were it both

They that endeuour a perfect puritie in this world, do, as if they would purge men from ſin, wherein they derogate from Chriſt, that appertaineth to him.

Luke.18.11.

Cant.1.4.

for themſelues and many others, that as dutifull ſubiects and right Chriſtians, they do learne to feare God, to honour our noble Princeſſe, and to liue in concord as brethren, then ſo to iudge and condemne their brethren in their malice, and to exalt themſelues in the pride of their hearts, and in their conceited wiſedome, to preſcribe vnto the Church their phantaſticall opinions and lewd deuiſes, to the diſquiet of the right Chriſtian peace! Surely, of all the nations vnder the Sunne, wee Engliſhmen haue worthie cauſes to praiſe and glorifie the Name of God, who (of his great mercie and grace vnto vs in his Sonne) hath opened vnto vs the gates of the Temple, hath vnſealed vnto vs the Booke of his holy Miſteries, and hath taught vs all the wayes and meanes towards the Kingdome of Heauen. Lette vs therefore reuerently enter into the holy Temple, lette vs heare Chriſt preached, and embrace his Doctrine, with faythfull and thankfull hearts: Lette vs edifie one another of vs in holy Loue: lette all our contentions and ſtriuings bee, howe wee may beſt immitate our Lorde Chriſt, and therein runne towardes the happie Goale of eternall life, taking the benefit of good opportunitie: and, lette vs beware, that wee offer not any iuſt occaſion of offence, either to the Prince and magiſtrates, or to the Paſtours and Miniſters of the Church, or to any other the right Proteſtants.

VVee are to ſhew our ſelues thankfull to God for our bleſſings.

This no doubt the Lorde himſelfe did reſpect, when he ſaid: *I charge you, O yee Daughters of Hieruſalem, by the Roes and Hindes of the fielde, that yee* Cant.2.7.

wake not vp my loue, nor touch her, till ſhe be content her ſelfe.

The opinions of heathen men, againſt innouations of lawes, &c.

Plato in Pol.4.

4 The learned and wiſe men of the heathen, haue beene of this minde, that there where euery man had free libertie in a Common-wealth, either to change a law prouided, or to make new lawes, the credit and authoritie of the ſuperiour Lord was contemned as vile, and good order was ſubuerted by them, who being diuerſly conceited, abandon al vnitie & peace. And they much blamed ſuch as endeuoured to remedie miſchiefes by the innouation of Lawes, the which practiſe they denied to be, as the cutting off of one of the heades of *Hydra*, in the place whereof ſeauen other heades did ſodainely ſpring vp: and therefore they held it much better to beare with ſome ſmal faults and imperfections in lawes and magiſtrates, then to endeuour to alter and correct them to the ruine and decay of the whole ſtate: which is as a great frame made of diuers peeces, ſo conioyned and ſet together, that it is impoſſible to alter or take away the leaſt part thereof, but the whole muſt feele it. Therefore *Demoſthenes* reporting the ſentence of *Solon* againſt innouations of lawes, deemeth them worthie of death. *Octauius Cæſar*, in the caſt of *Cato* the *Vticenſian*, eſteemed that man onely a good Cittizen, a right member of the Common-wealth, and an honeſt man, which being well pleaſed with the preſent ſtate of his time, was vnwilling to alter or change the ſame. But to teach vs Chriſtians, wee heare what almightie God (whoſe words and authoritie is preferred to all men, ſayth by his Prophet: *Go into the ſtreetes, conſider and make inquiſition for the olde way: and if it bee the*

Solon.

Demoſt.

Octau.

With what lawes and wayes men ſhould liue contented.

the good and right way, then go therein: Conſider the ordinaunces of thine Elders, if they bee good, and not contrarie to that lawe of the Lorde, obſerue them, and change them not. For though wee ſhould not bee ſtiffenecked and vngodlie like as were ſome of them of yore, whom the Lord in his wrath deſtroyed: yet ſhould wee not refuſe to immitate them that haue gone before vs in holie Religion: and to content our ſelues nowe with ſuch meete Lawes and ordinaunces as right well pleaſed them in the feare of God: and to knowe, that the honour of the Prince, and the obedience to lawes, and Magiſtrates, is enioyned vs by the King of all Kinges in his holye worde; by whome (as hee ſayeth) Kinges doo reigne; and Princes prouide iuſte Lawes.

Iere.6.16.
2.Kin.17.15.
2.Chro.38.

5 The altering of conſtituted Lawes, ſeemed ſo odious to the Iewes, that the high-Prieſts (which pretended the maintenaunce and defence of the Lawe of Moſes) was not a little mooued, when the falſe witneſſes had accuſed *Stephen*, that hee had preached, that *Ieſus of Nazareth ſhould chaunge the Ordinaunces that Moſes gaue, and this lawe that was deliuered by the miniſterie of Angels.* VVhereof (indeede) *Stephen* was faultleſſe, as his aunſwere plainlie teſtifieth. For *Moſes* (ſayeth hee) was acceptable to God, and was learned in all the wiſedome of the Egyptians, and mightie in words and deedes: hee was in the Congregation in the wilderneſſe, with the Angels which ſpake to him and with our Fathers. And this was hee, who receiued the liuely Oracles (that is the Lawe and wordes of the Lorde) to giue vnto vs. And vnto the

The Iewes feared the inconueniences of innouations.

Act.6.14.

Act.7.20.38.35.

Chriſt came to fulfill the Law.
See Cap.12.4.

the Iewes, he ſaid; *Ye haue receiued the Law by the ordinance of Angels, and haue not kept it.* As for Chriſt, *hee came* (as himſelfe ſayth) *not to deſtroy the Lawe, but to fulfill the Law.* The true ſence and meaning whereof, hee plainlie openeth in the Goſpell: and therein hee breaketh not; but ratifieth the ſtrength of good Lawes, agaynſt them, that (with the Scribes and Phariſees) inuent and preferre theyr owne Gloſſes and Traditions, to the Lawe of God, which is the ground of all good Lawes. From this Lawe may no man withdrawe anie thing: neither to this ought hee to adde any thing at all: from the rule of this Lawe, we may not erre: betweene the which, and the ſentence of the ciuill Magiſtrate, there ought to be a perpetuall affinitie and conſent.

It is a moſt dangerous thing to go about to alter the Law of God.
Apo.22.18,19.

But as the depriuation of laudable conſtitutions, and well prouided lawes, is a thing vniuſt and pernicious to humane societie: ſo it is moſt certaine, that ſuch perſons doo moſt egregiouſly offend and ſinne againſt God, and the Common-wealth, that excogitate or endeuour to alter good lawes, eſpecially the *Lawe diuine.* For thereby they blaſpheme God, draw mens mindes from the true knowledge: and caſt ſoules headlong into no ſmall perill and danger of damnation. Therfore ſhall God adde plagues vnto them, and take away their part out of the booke of life. But what hath occaſioned thoſe diſcontented perſons to condemne our Lawes? what hath moued them to diſcent from vs? what reaſon haue they to diſtruſt vs? why doo they thus contemne vs? Thinke they, that wee know not good from euill? or that we would not gladly tend to the

They haue no reaſon to diſcent from vs.

beſt, and ayme to that right good, as they would? Or are they of the minde, that wee (Chriſtian Proteſtants) doo not wiſh for, and would with all our hearts ſee the *adoption of the ſonnes of God*, and the puritie of gouernment in either ſtate, as all good men do deſire? And are not our lawes made and ratified accordingly? would to God, that in that regard it might be ſayd to vs: *Now bleſſed are your eyes, for they ſee that, which your forefathers (from the beginning of the Creatures of God) haue longed to behold, and could not:* for that *Cherubim ſtande at the doore of Paradice with the bright blade*. In the meane time, would to GOD wee coulde bee contented in thankefulneſſe to God, with the preſent graces freelie beſtowed on vs, that *wee may bee like minded, beeing of one accorde, and of one iudgement: that nothing bee done amongſt vs through contention, or vaine-glorie: but that in meekeneſſe of minde, euerie man eſteeme other better than himſelfe* (as the Apoſtle well aduiſeth vs) that ſo God may be pleaſed.

*Rom.*8.19.23.

*Gen.*3.24.

An heartie deſire of contentation.

*Phil.*2.2.

6. But nowe let it bee, that all things leaned to their lure: what ſhoulde wee ſhortlie then ſee? would none of thoſe euils appeare, which *Salomon* once ſaw vnder the Sunne? Surely it is very likely, that wee ſhould haue a ſudden Metamorphoſis: but yet (I feare me) this ſorie change, that little learned *Aurelius* (as one ſayd) ſhall bee in all the haſte made Biſhop of great *Carthage*, when great learned Saint *Auguſtine* ſhall be Biſhop in little *Hippo*: and ignorant *Arſaſius* ſhall ſucceed eloquent *Chryſoſtome*: whereat not onely *Simeones* may wofullie exclaime, *Pro pudor, quis? cui? Fie for ſhame! whom haue we heare? what a ſupplie is this?* But alſo,

*Eccles.*10.5.

VVhat a change we ſhould ſoone ſee, if their conceits were anſwered.

Aurelius.

Auguſtine.

Arſaſius.

Chryſoſtome.

*Nicepho.li.*3. *cap.*28.

Inot.

Cicero his exclamation will bee therein verefied: *O domus antiqua: quam diſpari Domino dominaris? VVhat Lord vnworthie thee poſſeedes, oh auntient houſe?* Yea, *Eliah* the Prophet perceyuing it, will not omit thereupon to expoſtulate agaynſt *Achab* in the name of the Lorde: *VVhat! haſt thou killed, and ſo taken poſſeſſion?*

1. *King*.21.19.

The inconſtancie of theſe deuiſes and altring of opinions.

Beſides that, how long time would the ſame ſtate be ſuſtained and cōtinued? how conſtant? how contented? what perſeuerance? what ſtabilitie? It is thought, that the rule of *Iſocrates*, would ſound but prophane in their eares. [illegible]: *Affect the ſtate preſent*: or be wel contented with the preſent things: and that alſo of *Syracides* woulde ſeeme loathſome: *My ſonne* (ſaith hee) *make much of the time*: For why? the buſie headed *Cleo* cannot be quiet (as the Greeke Hyſtorie telleth) hee commenceth Orations with ouglie outcries, he renteth his garments, he beateth on his thighes, he ſhuffleth with his feete, and runneth too & fro on the ſtage. So theſe fools that leaue their owne neſts, wil not long abide contented, but vnto them [illegible]: *Euer irkeſome is the preſent ſtate*: as ſayde *Thucidides* touching gouernments: And a verie difficile thing it ſhall be for them (as *Ariſtotle* ſaieth) to containe themſelues within the compaſſe of their owne decrees.

Iſocrates.

Ecclus.4.20.

Cleo a buſie headed perſon

Ecclus.27.11.
Pro.27.8.

T*hucidides*.

Lib.3.*Eth*.

VVhat a ſtur they make in Church matters.

Their choiſe of diets.

7 But yet let vs further heare, what a ſhuffling they make in the church: *Apollo* is very wel learned, ſayth one: *Paule* is better then *Apollo*, ſaieth another: but *Peter* goeth for my money ſaith the third man. Againe, as for *Dauid*, he with a ruſticall harpe twangeth Paſtor-like: but *Salomon* hath a courtlike phraſe. *Moſes* alſo falleth vnder their cenſure, and he

ſhitteth without eloquence: and *Amos* is but a plaine ſot, more meete for the Countrey, then the Court. *Michæas* is too eager againſt *Achab*: ſo is *Eliah* againſt *Ieſabel*: ſo is *Iohn* agaynſt *Herod*: but the Prophets of *Baal* pleaſe them both right well. *Paſhur* will not ſticke to bobbe *Ieremie* on the face: and *Paule* being in diſlike, anon is brought to the barre to be arraigned, where he is both accuſed by *Tartullus*, threatned by the Iewes, and ſtriken at the cōmaundement of *Annanias*. Neither may they be diſſwaded from their opinion (ſo full of enuie is the Serpents head) though that *Boanarges* the ſonnes of thunder, ſhould ſound the worde in their eares, No; nor yet, though that verie Prophet ſhould admoniſh them, whoſe voice not to heare, deſerueth an extirpation frō the people of God. Is not this good diuinitie?

They proceed from cenſures to accuſatiōs, ſlaunders, perſecutions, &c.

Boanarges. Mark. 3. 17.

Such ſhaking reeds declare their weake foundations, when no ſtate, no condition, no good order can cōtent or pleaſe them long. *Simon Magus* may be a dayly hearer of the Sermons, and words of *Peter*, and of the other Apoſtles and diſciples of Chriſt, as a moſt feruent louer of the true doctrine: he may alſo come to the baptiſme, and take the externall ſigne of a true Chriſtian, and ſo forth: howbeit, if he be couetous and worldly minded, if he chop and chaunge the diuine Graces for a filthie ſumme of money: if he ſeeke and hunt after the vaine-glorie and praiſe of men: If *Simon*, notwithſtanding his profeſsion, haue an vnquiet ſpirit, and bee not yet well eſtabliſhed in the truth without hypocriſie (which truth as *Philemon* writeth, hath a more faire beautie then that which anie painter or caruer in the world

The tree is knowne by the fruites.

world can feigne) he ſhall ſoone decipher himſelfe: for nothing feigned can bee of long continuance. So *Caine*, ſo *Saule*, ſo *Demas*, ſo *Iudas*, ſo *Nicholas*, ſo *Iulian* the Apoſtate, are in the end well knowne by their works and endeuours, as the trees are by their fruits. Thus alſo haue theſe ſtraunge conceited perſons egregiouſly declared themſelues; notwithſtanding their bombaſed words and angelical ſhew of holy deuotion, that not onely wiſe men, who haue their eyes in their heads, but alſo little boyes and yong children may eaſily perceiue their palpable and groſſe infirmities, ſlidings, and ſins, beyond many other mens faults, howſoeuer they diſſemble them to themſelues: and wee doo plainlie diſcerne, that they both much diſcent from the pure ſpirite, meeke mindes, godly loue, humilitie, and ſinceritie of Christ, and his Apoſtles, Diſciples and Martyrs, and alſo are farre eſtranged from that ſimple ſpirit, and godly integritie of thoſe gratefull men that liued of yore in that golden age of the worlde, the which the moſt antient and beſt Poets and Philoſophers haue commended with high praiſes to the people: perſwading them to aſſay to reſemble them therin, as thoſe which are ſet forth and remembred for worthy patterns of immitation to all poſterities.

The gratefull men of the old time.

8 The antient Poet *Aratus*, writing of that golden age, and of them that liued in the ſame, hath among other, theſe verſes:

Arat. Sol. 63.

Men knew not then pernitious brawles,
nor that contentious ſtrife:
Nor yet had brocht ſedition fell,
the ſweete quiet life.

But this golden age is paſt, and ſithence that, a copper world hath ſucceeded a ſiluer world. It is true and therefore haue men the more cauſe to looke to themſelues. Wel then, let vs giue eare to the doctrine, of our chiefe paſtor Chriſt, and do that which is commanded therein, then ſhall we be builded ſo ſure on the Rocke, that all the noyſome ſtormes and winds in the world ſhall not ſhake vs downe. They that obſerue not this, ſtande fleeting on the ſand: they be not of any continuance, nor free from great annoyes.

CHAP. XII.

The ambitious perſons which want preferment, beginne to ſlaunder, condemne, and contemne the Magiſtracie, and the Lawes: Howbeit, both the Prince and Magiſtrate are to bee honoured, and the Lawes obeyed of good Subiects.

A*rrius* the heretike, hauing a filthie deſire of renowme, aſſayeth (though inordinatelie and indirectlie) to obtain a Biſhopprick, about the which, hee attempteth manie, both vniuſt, and vnneceſſarie actions, in the truſt of his owne learning, wiſedome and power, farre beyond the limits of his vocation: but hee is preuented of his purpoſe therein: for the Lorde (by the miniſterie of the Ordinance) withſtandeth him, and preferreth another to the place hee moſte affected. Therefore *Arrius* is ſorely diſcontented, he is greeued to the heart, and vehementlie fraight in his guttes: yea, and thereto hee addeth a hatefull diſlike of them that preferre, and of them that be preferred, with many proud words againſt the place and function he ſo much deſired. This *Arrius* hath too many immitators yet liuing, who being debarred of their purpoſe, and being not of abilitie (with *Iulius*) to execute their proper cõceits, but incurring the paines of their deſerued iudgments, they lamẽt their lot, with an enuie and contempt of the lawfull ordinãce, & them which are by the ſame preferred, and that ſo farre, that though they be not Cæſars, yet they will not abide ſuperiours: and though they be not *Pompeys*, yet woulde they haue no peeres (a kinde of humour in mans minde, which *Cicero* calleth moſt miſerable). In this they likewiſe ſhake handes with the *Maniches*, and both teaching and perſwading the people, that the Magiſtrates are not to be honoured in their places, nor the Biſhops and Miniſters of the worde to bee reuerenced in their functions; eſpecially, if that they, or any of them prouide agaynſt anie of their ambitious and ſeditious practices: or elſe, if they, or anie of them, bee once noted, as touched with any kinde of humane infirmitie, the which ſhall ſuddainlie be pleaded in the higheſt Court of Augmentation, by their ſiniſter reportes. Oh howe handſomely do they immitate that Foxe in the fable? of whome the Prouerbe is ordinarilie beaten. *The Foxe will eate no Grape?* The Foxe hauing many times leapt vp to catch the Grapes, and yet coulde not come by them, becauſe they were to high for him, and

himſelfe

The immitators of Arrius.

Lucan, Nec Roma, &c.

Cicer. 11. Off.

Manicheus.

A fable of the Foxe.

himſelfe vnable to get them, beeing at length tyred out with often leaping, and forced to giue ouer, ſaide: *VVell, it maketh no matter that I haue not thoſe grapes: for why? they be very ſowre grapes, and ſcarce ripe.* So ſay they, being forced to giue ouer their ſutes and eager bents, the Magiſtrates, the Biſhops, the Miniſters, the Preachers, they be ſuch, and ſuch kind of perſons, &c. And ſuch and ſuch be thoſe offices, places, functions, dignities, ſcarce lawfull, full of labour, ſnares to catch men in, &c. And why? forſooth becauſe they be not carued to their tooth, and preſcribed for their Diet. Now if Chriſt ſhould bee again brought to the barre, and *Pontius Pilate* ſhould be perſwaded of the innocencie of Chriſt, & ſhould labour to cleare him in the iudgement before them all: yet will they bee readie, with thoſe ſpightfull Iewes, to crie out with open mouth [illegible] *Let him be crucified*: he is a very bad man, he hath a badde office, hee is well worthie to die. Yea, and rather then their bruit bents ſhould be reſiſted, they will not ſticke to riſe vp againſt *Soſthenes* the cheefe of the Synagogue, cheefely if they once perceiue that *Gallio careth not for theſe things.* Such a practiſe contriued *Chorah, Dathan,* and *Abiram,* who riſing vp, and mouing the people of *Iſrael* againſt *Moſes* and *Aaron*, in their madde diſcontented rage vpon the like occaſion, ſayde vnto them: *Ye take too much vpon you, ſeeing the multitude are holy euery one of them, why lift ye vp your ſelues aboue the congregation of the Lord?* As if they ſayd vnto *Moſes* and *Aaron*, yee are vſurpers of this authoritie ouer the people: they are all as holy as your ſelues are, and ye ought not thus to exalt your ſelues in any ſuch rule and gouernment

Acts 18. 17.

Chorah.

Num. 16.3.

ment ouer them, neither are wee and the people holden in right and equitie, to yeeld you any ſuch honour.

2 But before wee draw authoritie to conuince thoſe phantaſticall perſons from the bowels of the Canonicall Scriptures, let vs alſo heere (as we haue done in the former, touching well prouided lawes and conſtitutions) not omitte to conſider what the very heathen people haue iudged, taught, and perſwaded, touching Princes, magiſtrates, and gouernment: not in that they ſhall lend vs authoritie for the ſame, but that the very chriſtians might (by their example the ſooner) conforme themſelues both in minde and manners, to that which not onely the written word, but alſo nature, reaſon, and the conſent of all wiſe and learned men, haue receiued and embraced, as things good and profitable. *Sophocles* hath theſe words: *It is meete and conuenient that he bee honoured, whom the Common-wealth hath aduanced. Socrates, Plato, Philemon, Ariſtotle, Cicero, Virgil, Ouid,* and other Philoſophers, Poets, and wiſe men, both Greekes and Latines, haue beene euer of the mind, that kings, Princes, Gouernours, are neceſſarie in Common-weales, vnto the which all men ought to be obedient, and to conforme themſelues to the Lawes of that Citie or Common-wealth, wherein they liue (the ſame beeing honeſt and godly) in like ſort as good Wiues doo conforme themſelues to the manners and faſhions of their owne husbandes, with whome they are willing to liue and leade theyr liues. This *Aeſope* conſidered, when ſchooling and aduiſing *Ennus*, hee thus began with him; Τέκνον, πρὸ πάντων, σέβου τὸ θεῖον, τὸν βασιλέα δὲ τίμα· that is,

VVhat the heathen people helde touching gouernment and magiſtrates.

Sophocles.

Æſope. ἐν αὐτοῦ βίῳ.

My Sonne, worship God, and honour the King with all reuerence: for by this is the ſtate of humaine things maintained, the guiltie are puniſhed, and the innocents defended. And this was holdē for a ſure Axiome with them, that where no gouernment is, nor obedience to Princes and lawes defended, there neither an houſe, nor a Citie, nor a Common-wealth, can either ſtand or proſper, no more then that body liueth, the which either hath no head at all, or is not directed, gouerned, & defended by the head. In the conſideration whereof, they haue likened the prince in his gouernment, to an Archer or ſhooter, and the people to an arrow, the lawes to the bow, and the marke to the Common-good. For as needfull as is the Archer to draw the bow, and to direct the arrow from the ſame to the marke; ſo needfull is the Prince, to direct and order the people by the wiſdome of lawes to the common good. And as there, where wanteth either an Archer and a bow, the Arrowes are neglected, and the marke not pierced; ſo neither can the people be ordered, nor the Common-wealth maintained, where gouernment wanteth: for there neither vertue can be rewarded, nor euil deeds puniſhed, according to ẏ rule of iuſtice, the which ought in gouernmēt to be defended, but rather many anoies & huge incōueniences, which *waite* on *diſorder*, wil ſoone be ſeene, & wofully felt, to fall on that Common-wealth, on that people. Therefore, when *Alexander* was dead, *Demades* this conſidering, rightly compared his hoaſt vnto that huge *Cyclops*, which hauing but one eye, loſt the ſame: and after that beeing blinde, hee ſuſtained many deadly ſtrokes on his huge bodie,

Such

Want of gouernment.

1. The Prince is like an Archer.

2. The people like an arrow.

3. The lawes to a bow.

4. The marke to the common good.

Alexanders hoaſt without a captaine.

Such is the inconuenience that enſueth Anarchie, and want of gouernment: this alſo that Greeke Poet perceiued, and therefore wrote thereof thus:

Eurip. Heming. De lege Natura.

There is not ſeene a greater ill,
then Anarchie: for ſhee doth ſpill
great Citties, and doth caſt to ground
whole families, and all confound:
In warres ſhe maketh Daſtards flie,
But contrarie, whoſo reuerently,
to yeeld to rules, and lawes ordain'd
brings health to them, who elſe be pain'd.
Wherefore the Prince for this good end,
ought true obedience to defend.

VVant of gouernment.

And as thoſe ancient wiſe men haue holden the magiſtrates to be both profitable and neceſſarie for the Common-wealth, and thought it conuenient and neceſſarie that they ſhould bee honoured and obeyed; ſo alſo they eſteemed them onely for good Citizens and honeſt perſons, who yeelded themſelues obedient to the Princes and lawes. Thereof ſaid *Sophocles*, [illegible], that is: *It is the parte of a good man to bee obedient to the Prince and Magiſtrates.* And thereof *Horace* propoſeth this queſtion: *Vir bonus eſt quis?* *Who is a good man?* and anſwereth himſelfe in this verſe:

VVho were taken for good men among the heathen.

Qui Conſulta patrum, qui leges iuraque ſeruat.

that is,

He, who obſerueth the Princes lawes, decrees, and rights.

Horat. li. Epiſt. ad quintium.

And they (I meane the very heathen Philoſophers and wiſe men of yore) haue both obſerued and taught with no meane wiſedome, that *anarchie or want of gouernment*, is worſe then a *tyrannicall ſtate*: for though a tyrannical State be both greeuous and vnprofitable to the people, yet as of two hard extremities forced on men, the greater ſhould be firſt eſchewed, and in lieu thereof the leſſe tollerated and borne: ſo eaſier it is (in ſuch a caſe) to ſuſtaine one tyrant for order, then to ſuffer many tyrants to diſturbe all order. Thus ſayth the Poet, applicable to this purpoſe.

VVant of gouernment is worſe then a tyrannicall State.

Ferre minora volo ne grauiora feram.

The meaner grieſe would I ſuſtaine,
That I might flee the greater paine.

For indeede, where there is no Prince, no magiſtrate, no law, no gouernment, the vile ſhall preſume againſt the honourable, the boy againſt the ancient, and *Homo erit homini Lupus, One man ſhall deuour another*: one neighbour will oppreſſe another: a friend his friend: a brother his brother, with all kind of iniurie. There be newe lawes and decrees deuiſed euery day, ſo many opinions as there bee heades, and ordinarie deſtructions of companies be daily ſeene. They who a little before were combined in friendly league, are afterward made foes, and they murther and kill one another: they which haue beene worthily honoured for their vertues, are nowe vnworthily caſt into obloquie and contempt: and they who were iuſtly contemned for theyr vices, are now vniuſtly honoured and aduanced with high and glorious titles, and much ſet by among men. Of ſuch a diſcorded State ſpeaketh *Iſayah* the Prophet in his third Chapter, verſe 2,

The Image of Anarchie.

Plaut. in Aſinaria.

Verſ.5.6.7.

wherein hee alludeth to the miſerable time of the Anarchie of the Iſraelites, then when *there was neyther a King, nor a Iudge, nor a Prophet in Iſrael, and euery man did not that which the Lawe of God and reaſon perſwaded, but that which ſeemed good in his owne eyes.* In a word, this is the higheſt grade of the abuſes of the world, wherein the moſt wauering people, contemning the holy word of God, and all holy lawes, decrees, and good gouernment, runne headlong into the ſnares of preuarication and ſinne, in their erronious wayes, to their horrible deſtruction: the which, there is not any thing in the world can ſo ſoone haſten, as the want of lawes and gouernment, by the which Iuſtice is adminiſtred, and the people protected and preſerued. The ſame Prophet telleth vs, that when the Lorde would deuour, treade downe, and waſte his ingratefull vineyard, that is, the houſe of *Iſrael*, and the men of *Iuda*, he would firſt *take away the hedge thereof*, wherewith hee had hedged it, *and breake the VVall thereof*, with the which it was ſtrengthened: that is, hee would depriue them of thoſe good lawes, ſtatutes, and ordinances, which hee had giuen them by his ſeruant *Moſes*, and would deface the glory of the Temple, which was builded for the beautie therof, and take from them the right ſeruice of God, and his protection, wherof they were vnworthie. And thus he expoundeth it, Chap. 3, where he ſaith: That *the Lord God of hoaſts will take away from Ieruſalem and from Iuda, the ſtay and ſtrength, euen all the ſtay of bread, and all the ſtay of water, the ſtrong man, & the man of war, the Iudge and the Prophet, the prudent and the aged, the Captaine of fiftie, and the honourable, and the Counſeller,* and

*Iudg.*2.11. & 21.25.

Populus ſine lege.

*Iſa.*5.5.

The law is as an hedge: for as when the hedge is broke downe, the vineyard is ſpoyled of beaſts: ſo are the people deſtroyed, when they haue no lawes to gouerne them.

*Verſ.*1.2.3.

and the cunning artificer, and the eloquent man. The remouing away of theſe things, is the meane to diſorder, and ſo to deſtruction. For deſtruction and ruine followeth *Ataxie*, and diſorder, as *Ataxie* followeth *Anarchie*, and want of gouernment.

4. But I heare ſome to obiect. Chriſt (ſay they) haue ſaide in his doctrine, *To him that taketh away thy Cloake, giue alſo thy Coate: reſiſt not euill. Iudge not, condemne not; whoſoeuer will bee the Prince among you, let him be a miniſter and ſeruant vnto all the reſt, &c.* Ergo, Chriſt ouerthroweth gouernment, and pollitické obedience. Thus indeede when *Iulian* the Apoſtate heard of theſe wordes of Chriſt in the Goſpel, hee miſconſtruing them, did vtterly condemne & contemne the ſame, as naught and vnprofitable: for he thought that by this doctrine all pollitike order was confounded, that deſtructions of dominions was taken away from men, and that all Iudgements and deſerued puniſhments were by the lawe of the Goſpel vtterly aboliſhed: then the which, as nothing could be more noyſome vnto the people, ſo is there not any thing in the worlde more vngodly and abhominable, then that a man ſhould imagine ſo vnreuerently, and conſtrue ſo peruerſely of ſo heauenly and profitable a Doctrine, as Chriſt in theſe words of his, hath preached and taught vnto his diſciples. But becauſe *Iulian* had not the Spirite of wiſedome to vnderſtande Chriſt aright, as hee had the reaſon to conſider what inconueniences enſued the diſorder of *Anarchie*, therefore hee denounced his raſh and wicked cenſure againſt the Doctrine of Chriſt. And in this our time, that Atheiſticall *Macchiauill* hath

Mat. 5.

Reſ.

Iulian the Apoſtate miſconſtrued Chriſts words.

hath ſchooled no ſmall companie of worldly men to doo the like. But it ſhould bee right farre off from Chriſtians to iudge ſo vniuſtly, and ſo meanely of the doctrine of the Goſpel, as that they ſhould imagine and conceit, that becauſe it hath pleaſed God to call them into the libertie of the Goſpel, therfore they are free from the cenſures of the politicall law and conſtitutions of princes, magiſtrates, and lawes. They that bee of this conceit are willing to take the libertie of the Goſpel, but they deceiue themſelues and their followers in the ylle abuſe thereof. It is moſt certaine that our *Sauiour* hath in his Sermon, ſpoken againſt raſh cenſures, and againſt the reuenge of the priuate iniuries of Brethren, in that ſence which *Moſes* ſpake, when he ſaid, *Ye be brethrẽ, why oppreſſe ye one another?* And hee ſpeaketh againſt them that ambitiouſly vſurped authoritie in the pride of their hearts, ouer their brethren, and would teach the effects of that loue, which (as *Peter* ſaide) couereth the multitude of ſinnes. And he was farre off from that purpoſe (they dreame of) to deſtroy and abandon lawes, orders, and gouernments, either in the church, or in the Common-wealth. And to take away that ſurmiſe out of mens mindes, hee ſayde plainely in the ſame Sermon: *Thinke not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy them, but to fulfill them.* Againe he ſaith: *Whoſoeuer ſhall breake one of theſe leaſt commandements, and ſhall teach men ſo, he ſhalbe called the leaſt in the kingdome of heauen.* Hee ſpeaketh of that law both politike and morall, which the Lorde gaue the Iſraelites by the miniſtrie of *Moſes*, the which wee are not to reiect, but as Chriſt, the Prophets, and Apoſtles

haue

The libertie of the Goſpel doth not deliuer vs from obedience to Princes, &c.

Chriſt came not to deſtroy the law.

Se, cap. 11. 4.

Mat. 5. 17.

haue taught to endeuour through faith in the merite of Christ, to obſerue to the vttermoſt of our power. For we are not iuſtified by faith to this ende, that therefore we ſhould reiect good workes, and folow after that which God in his law hath forbidden; but that henceforth wee expreſſe the light of our faith before men throgh our good works, eſpecially, thoſe which in the law of god are preſcribed. Among all the which, this is a chiefe dutie (next to the feare and honor of God) that men ſhould *honour the Prince, the Magiſtrates*, and them that be placed in authoritie, included within this, *Honor thy father and mother*. And this the Lord ratifieth when hee ſaid, *Yeeld vnto Cæſar, that which to Cæſar belongeth.*

The end of our iuſtification.

In this ſort, there be, which wreaſt aſide the true meaning of Chriſt, teaching that abſolution which hee gaue to the woman taken in adulterie, whom the Iewes had brought and ſet before Chriſt, and they would, that in the ſame the Lord ſhould abrogate the ſentence of the Iudge, and that penall lawe, according to whoſe conceite, then it muſt be, that neither whoredome, nor theft, nor murther, nor any other heynous tranſgreſsion of the lawes, ſhould be puniſhed by the miniſterie of the Magiſtrate. But they are much deceiued: for it is moſt plaine, that Chriſt abſolued not the guiltie woman from that temporall puniſhment, which the magiſtrate was to award her for her ſinne according to the lawe: no more then hee deliuered the Theefe which hung on his right hand, from his execution, though hee repented: but referring her and him to that puniſhment which the law awarded for their tranſgreſsions, he onelie abſolued

Iohn 8. 11.
The woman taken in adulterie, was not freed from the ſentence of the law.

them both from that eternall death, the which by their ſinnes they had iuſtly deſerued. As hee came not to breake, but to fulfill the lawe: ſo hee gaue this warrantice, that, *rather heauen and earth ſhould periſh, then that one iote of the Lawe ſhoulde faile.*

Saint *Peter* knowing well, what the will of his Maiſter was in this poynt, taught accordinglie, when hee ſayde: *Submit your ſelues vnto all manner ordinaunce of man for the Lordes ſake:* Whether it bee vnto the King, as vnto the ſuperiour, or vnto gouernours, as vnto them that are ſent of him, for the puniſhment of euill doers, and for the praiſe of them that doo well. And hee addeth a reaſon: *For ſo is the will of God, that by well dooing yee may put to ſilence the ignoraunce of the fooliſh men.* Lo, howe excellently *Peter* heere expoundeth his Maiſters doctrine? And of this minde was *Paule*, who, to the Romanes, to *Titus*, and in other places, writeth much of this Argument.

Submiſſion to the Prince and lawes.

Rom. 13.
Tit. 1.

Agaynſt this power of the Prince, the Lorde forbiddeth anie man to riſe, reſiſt, or rebell, by this woorde in the Lawe (which *Dauid* alſo remembreth) *Touch not mine annoynted, and doo my Prophets no harme.* And to witneſſe his diſpleaſure agaynſt ſuch as oppoſe themſelues to his ordinaunce, hee hath committed to perpetuall memorie the horrible deſtruction of *Corah*, with his complices, who indeede died not the common death of all men, nor were viſited after the viſitation of men: but, *The grounde claue aſunder vnder them, the Earth opened her mouth, and ſwallowed them.*

Pſal.

The wrath of God againſt rebels, and ſeditionaries.

Num. 16. 22, 32.

them vp, and their houſes, their ſeruants and their goods, and they and all that they had went downe aliue into hell, and the earth cloſed vpon them.

5 Theſe things if thoſe ſtraunge conceited heads coulde digeſt, and well weigh, they woulde not bee ſo eaſilie carryed away, to bee of this brute minde, that men bee borne into this worlde, therein to lope at large without their limitted bounds, as the wandering Birdes which flie in the ayre: but they woulde conceiue and keepe in minde, that, as the nature of man is in no wiſe framed to that libertie, ſo the Lorde GOD (who hath created man alſo,) hath ordeined him to liue in this worlde to his glorie vnder lawes and gouernment: and requireth that therefore hee bee ſubiect, firſt and principallie to his moſt excellent Maieſtie the King of all kings: and then next, that hee bee obedient vnto *Cæſar*, or the King: that is, vnto that chiefe power, which next vnder himſelfe hee hath preferred to all others, as his holy ordinance, to gouerne and rule men in that place of the world wherunto he hath choſen and called him by his grace, as himſelfe ruleth in heauen. This *Maro* entended when he compoſed this *Monoſtich*:

Men be not borne to liue without lawes and gouernment.

Tit.3.1.
Rom.13.1.

Iupiter in Cælis, Cæſar regit omnia terris.
That is.
In heauen God, on earth the King,
Aye rules and gouernes euerie thing.

Thus therfore ſaith *Peter* (which he taketh from *Salomon*) *Feare God, and honour the King*. That is to ſay, I woulde that (as it is meete and

Pro.24.21.
1. Pet.2.17.

right

right) yee ſhoulde firſt feare God, honour God, worſhip God: and then, that yee honour and obey the King, the Prince, the chiefe Magiſtrate. This thing the Iſraelites obſerued for a time, and were therein happie, for the which *Dauid* omitted not to prayſe and glorifie the Lorde, who had in ſuch ſort prepared their hearts, as *Chron.* 29. And this, if our ſingular conceited heades coulde well perſwade, they woulde bee the more willing and readie, both to learne and to know wherein this *Honour* of the Prince conſiſteth, that ſo they might the better yeelde the ſame where it is due. But (alas) there bee of this kinde that diſdaine to heare and learne, for why; they know inough alreadie: well, let their owne conceites ſatisfie them then, and let them ſounde the depth of their owne errours to theyr owne woe. Howbeeit, for the ſakes of them that will either gladly heare againe, that which they learned and knew before, for their better confirmation and comfort: or that being ignorant therof, and would willingly learne, I haue thought good to compriſe the ſame in thoſe foure poynts, *viz.*

VVherein conſiſteth the honour of a Prince.

1 In reuerence,
2 In loue, } to the Prince.
3 In obedience,
4 In prayer vnto God for the Prince.

1 Reuerence.

First it is meete, that wee affoord the Prince a iuſt eſtimation of our minds, with a worthie declaration of his or her honour. And to this wee bee perſwaded (among others) by theſe foure arguments.

Cauſes that moue men to honour Princes.

arguments: namely, firſt for that the King or Prince is the ordinaunce and power of God, who teſtifieth ſaying: *Through me do Kings raigne, and Princes make iuſt lawes.* 2. For that the Lord God himſelfe through the graces and power of his ſpirit, is preſent with thoſe Kinges and Princes, in their Parliaments, in their Councels, in their Congregations, in their great aſſemblies, in their places of iudgement: and hee is the principall power and iudge in the middeſt of them all, as ſayeth the Pſalmeſt, whoſe wordes are theſe: *Elohim nitzab bayadath æl, bekereb Elohim iiſchpot*, That is: *God ſtandeth in the Congregation of God: in the middeſt of the Gods,* (or Princes) *he is the Iudge.* And this teacheth, that as the authoritie of the King, or Prince (which the Lorde hath ordained, and beautified with that diuine title Goddes, is (indeed) a diuine authoritie: ſo the power of the Prince is Gods power, the coũcell is Gods councell, the Senate is Gods Senate, the Congregation, and the great aſſembly is the Lords: his ſeat is Gods ſeat, and his throne is Gods throne: God is there preſent, God ſitteth, God maketh lawes, God ruleth, God iudgeth, God ordreth all things after his will and wiſedome, howſoeuer the Princes abuſe their places, and the people conceit of their actions: therfore, he that doth reuerence to the Prince as to him whō the Lord hath ordained, placed and beautified, he honoureth God: hee that contemneth this ordinance contemneth God, to his owne deſtruction. 3. Thirdly the Prince is to be reuerenced of the people, because that hee watcheth, he warreth, he deuiſeth, he counſelleth, he prayeth, he careth, he endeuoureth euerie way to helpe, to

Pſal.82.1.

The Prince careth for the common good.

benefite, to defende, to rule, and to make happie his people, euen then, when they doo ſleepe and take their quiet reſt, and are negligent and careleſſe, both of the common good, and of their owne ſafetie: verefying that rule of *Homer*, touching the dutie of a Prince.

Homer. *O'u chrē pannuchion eudein boulephoron Andra:*

That is,

The noble Prince it ill beſeemes all night to ſleepe.

This princely vertue hath beene worthily noted in the famous *Iulius Caeſar*, who therein immetated the noble Troian *Aeneas*, of whoſe praiſe *Virgil* hath written at large: or rather that moſt victorious King *Alexander*, whom they of the olde time gratefully remembring, woulde ſay in their common talke of him, and his conqueſts, [illegible]: that is, *King Alexander became famous, not by idleneſſe and reſt: but by his bolde aduentures, hard labours, and actions.* But beyond all theſe, the Kinglie Prophet draweth a moſt woorthie example of this vertue, from the King of all Kings, whom in that reſpect he calleth, *The keeper of Iſrael*, who (as hee ſayeth) *dooth neither ſlumber nor ſleepe*: to note his continuall care of his Church: in regard whereof, he deſerueth to be reuerenced of his Saints.

Virg. Aene. li.1. & li.10.

Claud. Mino. in Alciat Embl.3.

P*ſal.*

4 The Prince is as a father to his people.

4 Fourthly, the King is to be reuerenced, for that he is created a *Father* vnto his people, and to whom they bee as children: therefore they of yore called their Princes, *Patres patriae, The fathers of their countrey.* Now, then, if it be iuſt and godly, that children do

reuerence their parents: then is it a thing iuſt and godly, that the people do yeeld reuerence to theyr princes: but that it is both iuſt and godly for children ſo to do, not onely nature and reaſon, but the law of God alſo, *Exod.* 20. teacheth and requireth. Therfore in right and all godlineſſe ought the Princes to bee reuerenced of their people. Howbeit, we muſt be verie heedfull, that our Ceremonies in this reuerence, be neither too many, nor too few, nor be ſuperſtitious: for if they be too many, they argue a ſeruilitie of the ſubiects, and a crueltie of the Prince. If they bee too few, they declare the ſmal regard and diſſoluteneſſe of the ſubiects towards their Prince: if they be ſuperſtitious, they ſhew forth more barbarity then true Chriſtianitie. Therfore in this thing the iuſt meane is to be obſerued in all godlineſſe, to declare a moderate gouernment, & a moderate ſubiection. This is that firſt point, wherein (as I ſayd) that honour of the King, or Prince conſiſteth.

Ceremonies in reuerence of Princes.

Plato.

6 The next point is *Loue.* And it is meete that we affect this diuine Ordinance next vnto God, with that ſweet delectation of the heart, which taketh pleaſure in deſiring, and ioy in well vſing the thing deſired: which runneth by a deſire, and reſteth by a ioy running to that, and reſting in this. It is not enough for a man to ſay I loue, & I affect this or that thing, except that he endeuor to expreſſe this loue, this affection, by ſome external argument. The poet ſpeaking of the nature or vehement affection of loue, writeth thus:

Loue the Prince.

——For who can fire hide:
VVhich with the light bewrayes it ſelfe,
and is diſcride?

——Quis enim celauerit ignem? *Ouid.*

For

The nature of loue.

For this loue will not be concealed, which laboureth ſo eagerly to diſcloſe her ſelfe by the louing effects and fruits of her affection. Therefore the loue of good ſubiects towards their Princes will neceſſarilie bee diſplayed, and that in theſe things: 1 VVhereby is loue diſplaied? Firſt, by a good report, and charitable wordes and ſpeeches of the Prince, of the lawes: for a man cannot lightly ſpeake euill of that thing which hee loueth. 2 Next, by a fauourable conſtruction of the aduiſes and deuices of the Prince to vs, and for vs: by eſteeming well of his counſels and actions for the good of his people. For whoſoeuer loueth wel, he will not be a continuall cenſour (as *Cato* was) to iudge him, nor a common fault-finder (as *Momus* was) to reprehēd him: but he wil in charitie reſolue well, and learning of charitie to conſider himſelfe, as ſhe doth, and iudge himſelfe firſt before he iudge others: he will pull out the beams of his owne eies (if any hang therein) before he will begin to pull out the moats that be in the eies of other men, eſpecially of the Princes. And this ſhal he the better regard, 3 Feare ioyned with loue is filiall. if hee ioyne vnto this loue, that godly feare which *Salomon* meaneth when he ſaith, *Feare God, and the King. Prou.*24.21. By the which, rather for the loue men beare to their Prince, then through dreade of puniſhment, they feare to offende the reuerend Maieſtie of the diuine ordinaunce, by anie theyr vngodlie woorkes, or vnreuerent woordes and geſtures. Let vs feare the Prince then, and thereby alſo expreſſe our loue, yet not in that ſeruile ſort, as *Nero*, *Caligula*, *Domitian*, *Iulian*, and other Tyrants, woulde bee feared, which were of the minde, that through dint of Sworde, their

States were defended and maintained, as he ſaid in the Tragædie.

Calcat iacentem vulgus:
Ferrum tuetur Principem:
Decet timeri Cæſarem:
Metuant necesse eſt, &c.
that is:
The Commons will treade on the Prince
that lures to lenitie:
I'ts fearefull ſword that aye defends
the Princes Maieſtie.
I'ts meete that men dread Cæſars face,
and bow thereto their necks:
I'ts needfull that men liue in awe
of Cæſars frownes and checks, &c.

Seneca de Nero, in Octa. trag. Act. 2.

The feare of tyrants.

These be the Tyrants words: and ſuch a feare would they haue. But *Dauid*, *Moſes*, *Ioſuah*, *Iehoſophat*, *Hezekiah*, and ſuch other godly princes and ſeruants of Gods grace, haue rather choſen to bee feared through loue, then to be loued through feare, as in their ſeuerall hiſtories it is plainely to be ſeene.

7 The third thing that I obſerued within this Honour of the Prince, is *Obedience:* that is, the ſubmiſſion of a faithfull minde, by the which we yeeld our ſelues to the word, will, and commandement of the Lordes ordinance: and our hearts together with our eares and bodyes, be preſt and ready to the performance of theſe lawes, to the vttermoſt of our power, without reaſoning, eſpecially of thoſe Lawes, Statutes, and Conſtitutions which are

3 Obey the Prince.

prouided by his maieſtie for the glorie of God, and benefit of the Common-wealth. It is not inough that the Prince by his power, doo defende and maintaine thoſe good Lawes, which hee together with his moſt prudent Counſellers hath inuented and prouided, and the which hee woulde that his learned and wiſe Iudges ſhould diſcerne and execute in Iuſtice, or moderate in equitie (as the thinges ſhall require) but that alſo his Subiects doo yeelde dutifull obedience, in the right obſeruation of all thoſe good Lawes accordingly. And this vertue is to bee expreſſed by this, that men doo neyther grudge nor repyne againſt thoſe lawes: nor refuſe to yeelde and pay foorth all thoſe Tributes, Tenthes, Taxes, Subſedies, cuſtomes, and ſuch other duties, which are by thoſe Lawes exacted, and in good reaſon required of them: but that they doo with all willingneſſe and gladneſſe yeelde out the ſame accordingly. For as the Labourer is woorthie of his wages, ſo this cheefe Magiſtrate ſhould not bee defrauded nor denyed his right: who laboureth night and day by all wayes and meanes poſſible, for the preſeruation, defence, and ſafetie of the people vnder him: to whome therefore we ſhould bee no leſſe willing, then the people were in the time of *Dauid,* to contribute to him of theyr wealth and treaſures, towards the building of the Lords houſe. 1. Chro. 29. and ſo readie, as wee bee willing to haue our ſelues, our Wiues, our Children, and our goods preſerued and defended from our mortall and deadly enemies. For, indeede, by theſe duties ſhall the State and realme

VVhereby obedience is diſcerued.

be the better defended, the godly on all ſides the better maintained in peace and tranquillitie, the noble Princes right worthily adorned, and the enemie both ciuill and forraigne the ſooner ſuppreſſed. And this ſhall wee yeelde vnto in all dutie, the rather if wee wiſely conſider, that whatſoeuer wee ſhall yeelde vnto our Prince in this caſe, is rather a due debt then a gift. Therefore the Lorde ſaith, *Yeelde to Caeſar, thoſe things that are Caeſars: Let the King haue his owne, Pay to the Prince, the Princes dutie.*

VVe owe to the prince that which is required of vs.
Mat. 22.20.

ob.

But thou beginneſt to examine the lawes which the prince hath prouided, whether they be good or euill, and ſo doubteſt whether they ſhould bee obeyed or not obeyed. Indeed the lawes that be prouided are either good, or elſe they are euill: if they be good, then are they ſuch lawes as are either godly or profitable, either for thy ſelfe, or for the common-wealth, or for the whole Church, and to the glorie of God: and of theſe there is no queſtion, but that they ought to bee obſerued in all holy and godly obedience. And it is no ſmall happineſſe vnto the people, to haue a Prince that prouideth thoſe Lawes, and no leſſe felicitie for a Citie (as *Xenophon* once ſayde) to haue within it Citizens, that are obedient to ſuch Lawes. And to ſuch a Prince, and of ſuch a people may it bee ſayde by them that wiſely conſidered thereof, with the Queene of *Saba*: *Happie are thy men: happie are theſe thy ſeruants which ſtande euer before thee and heare thy wiſedome. And bleſſed be the Lorde thy God which loued thee, &c. and made thee King to do equitie and righteouſneſſe.*

Ref.

Good lawes.

1.*King*. 10.8.

On

Euill lawes.

Exo 2,23 24.

1. *King.* 21.3.

2. *Sam.* 19.10

On the other ſide, if the lawes be euill, then are they greeuous and burthenſome either to thy body and wealth, or to thy minde and conſcience, being againſt the righteouſneſſe of God and his glory. If thoſe lawes concerne onely thy body, thy goods, and outward man, they are to bee yeelded vnto for conſcience ſake: for all theſe things, thou maiſt not thinke, but that the Prince hath power to command and take from thee, as his owne, neither are thoſe afflictions which come vnto thee in theſe things, greater and more greeuous, then that hard affliction which the children of *Iſrael* felt in *Egypt* vnder *Pharao*: and more heauie, then that which *Naboth* ſuſtained in *Iſrael* vnder *Achab* and *Iezabel*: and more irkſome then that which *Mephiboſeth* ſuffered at the promotion of *Ziba*, vnder *Dauid*: And what did they? ſurely we finde it not recorded in the ſeueral hiſtories of theſe three ſeuerall perſons, that either the children of *Iſrael* rebelled or murmured againſt *Pharao* theyr king, in the diſlike of his Lawes (albeit they ſpeake angrily to *Moſes* in the heauy burthen of their double taſkes, when they thought that the rather by his meanes the king was exaſperated againſt them) but they daily obſerued his word in the accompliſhment of their taſked workes: or that poore *Naboth* reſiſted the word and law of King *Achab* though he granted not to ſell away that part of his inheritance, which by Gods law he was forbidden to ſell away. Or that *Mephiboſeth* denied the worde of King *Dauid*, touching the diuiſion of his lande betweene himſelfe and *Ziba*: but hee ſaid vnto the King: *Yea, let him take all, if the Kings pleaſure be ſo.*

8. But

2. But yet, if the princes being wicked Idolatours, do make and prouide such diuellish, vngodly, and ſuperſtitious lawes and decrees, as tend to the diſhonour of almightie God, and the perdition of the innocent people of God, an horror to the conſcience, and a greefe to the mind of al good men: then is the caſe altred; for now not onely nature, reaſon, and autenticall examples, but the word and warrant of God, teach men to beware that they obſerue not ſuch lawes. As the earth is ſet vnder the heauens, and man vnder God, ſo is euery earthly kingdome ſet vnder an higher kingdome, and all the Kings, Princes, and Potentates in the world, are ſubdued to the King of heauen, and he ruleth ouer all, in reſpect of the which, all others are to be ſet apart, as we ſee how in the preſence of the greater, the power of the leſſe appeareth not, as then, when the Sunne ſhineth bright, the light of the Moone is obſcured. Again, as al the Riuers yeeld themſelues and runne into the ſea, from whence they take their originall, and come by a naturall courſe, ſo it is, that all dutie ſhould be yeelded vnto him from whom all dutie diſcendeth: that is to the Lord of heauen, the which *Dauid* gratefully remembred in his prayer to the Lorde, ſaying: 1. Chro. 29, 11. *Thine O Lord is greatneſſe, and power, and glorie, and victorie, and prayſe: for all that is in heauen and earth is thine: thine is the kingdome O Lord, and thou excelleſt, as head ouer all: beholde, riches and honour come of thee, and thou raigneſt ouer all.* Againe, *All things come of thee: and that which came to vs of thine owne hande, haue we giuen thee.* And reaſon teacheth vs, that it is much better for vs to obey him and his commandements, with whome

we

Lawes againſt the glorie of God, &c.

Omnes ſub regno grauiore regnum eſt. Sene. in Thyeſt. trag. Act. 3.

Eccleſ. 1.

1. *Chron.* 29. 14.

we ſhal dwell & liue for euer, then to rebell againſt him, & to keep his lawes with whom we can dwell and liue but a verie little whiles. In the due conſideration wherof, that wiſe and learned Philoſopher *Socrates* (though an Heathen man) being requeſted by his friendes to yeeld vnto the Senate of the Athenians in matters of Religion, wherein he ſaw how far they erred from the holy worſhip of God: that by his obedience that way he might eſcape the ſentence of death, anſwered them in theſe words. Ἐγὼ ὑμᾶς (ὦ ἄνδρες Ἀθηναῖοι) ἀσπάζομαι καὶ φιλῶ, πείσομαι δὲ τῷ Θεῷ μᾶλλον ἢ ὑμῖν. That is: *O ye men of Athens, I do both reuerence and loue you: howbeit, I will yet rather obey God, then obey you.*

Socrat. apud Plutar.

A notable ſaying of an Heathen, well woorthie to be embraced and obſerued of all Chriſtians. The like in effect wee finde of that holy *Eleazar* in the booke of the *Machabees*, who alſo choſe rather to die, then to tranſgreſſe the law of the God of *Iſrael*, at the commaundement of the vngodly tyrant.

Eleazar.
2.Mac.6.19.

9. But in the Canonical Scriptures we haue many worthie examples, among the which we preſently call to mind the Hebrew Mid-wiues in *Egypt*, who notwithſtanding they did with their brethren, beare the heauie burthens of their daily taſks without denial, would not in this yeeld to ſhed innocent bloud, againſt the law of God: & to ſhew that in this they pleaſed God, *Moſes* ſayth: That *the Lord builded them houſes, & proſpered them.* Alſo we reade of *Daniel*, who notwithſtanding he was a true ſubiect to the King of *Babilon* in his Captiuitie, as the Prophet *Ieremie* had before exhorted ye Iews to be, and praied for his peace: yet did he worſhip the Lord God contrary to the raſh & vngodly decree of the king: & to ſhew how wel he pleaſed the lord therin, he *preſerued him from*

The Hebrew Midwiues.

Exo.1.20

Daniel.

Dan.6.22.

from the power of the lion. Alſo *Sydrach, Miſach,* and *Abednego* refuſed to worſhip the Idol which the king had ſet vp in *Babilon* : & to witneſſe the Lords pleaſure therin, *He ſent his Angel and defended them from the fierceneſſe of the fiery ouē.* For albeit, that *Ieremie* had before exhorted thē to ſerue the king of *Babilon,* into whoſe hand the Lord had deliuered thē in his diſpleaſure, & *Ezechiel* had according to the ſame, perſwaded them to keepe their oath & promiſe of obedience to him: yet did neither the one nor the other of them giue them any time to commit idolatrie, to prophane the glory of god, & to do things abhomiminable in that ſeruice. But rather, according to the contents of that epiſtle of *Ieremy* which *Baruch* copied out for ỹ children of *Iſrael* which were in *Babilō,* this was their charge: *Beware therfore, that ye in no wiſe be like the ſtrangers, neither be ye afraide of thē* (that is, of their gods) *when ye ſee the multitude before them and behind them worſhip thē. But ſay ye in your harts, O Lord we muſt worſhip thee.* Therefore when Chriſt had ſaide, *Yeelde ye to Ceſar that which is his*: he addeth by and by, *And yeelde ye that to God which to God belongeth.* His meaning is that we yeeld to *Ceſar* only that wherof *Ceſar* hath right and power: as wealth, lands, bodies, childrē, ſeruants, cattell, yea, & our mortall liues to do him ſeruice without denial or grudge, if it be by *Ceſar* required: but yet ſo, as we be not to ſerue God: neither in this, may we cheefely honor and obey the earthly king, & then after that honor and obey god, he meaneth not ſo, for he teacheth not any ſuch thing: but he teacheth that *we firſt ſeeke the kingdom of god & the righteouſnes thereof before all other things:* & that in the obedience of our princes we ſhuld order our ſelues ſo, as therin we might alſo obey God.

Sydrach.

Ier.27.8.9.

Ezec.17.13.

Baruch.6.4.5.

Mat.22.21.

Apodote.

Where of the King hath right.

1.*Sam.*8.11.

*Neh.*9.37.

*Mat.*6.

*Eccleſ.*8.2.

1.*Pet.*1.13.

And truely, when wee ſhall in theſe two poynts ſo wiſely concord, we ſhal ſoone perceiue how handſomely and worthily *one grace will ſupport another, one vertue will defend another*; in a moſt ſweete harmony and conſent. But yet, this is to be noted, that as it is a thing repugnant to nature, that the members of the body ſhould riſe vp and annoy the head, wherein they perceiue greefe and imperfections: ſo vnnaturall is it, yea, and againſt all law and reaſon, that the ſubiects ſhould be in armes againſt their lawfull Prince, or rebell, or reſiſt his power, notwithſtanding that he be an euill Prince, and his lawes are euill alſo. This intendeth the Apoſtle when he ſayde: *He that reſiſteth the power, receiueth to himſelfe damnation*: and that iuſtly, *becauſe he reſiſteth the Ordinance of God*. For though the Lord in his anger giueth ſuch kings ouer the people, as being wicked, may be ſcourges vnto thē for their ſins, (as *Elihu* ſaid to *Iob*: *The Hypocrite raigneth, and the people are ſnared*) yet muſt they eſteeme him the Lords ſeruant in this place, and yeelde to him that which to a prince appertaineth. We haue of this a notable example in *Dauid*, who notwithſtanding he was hardly handled of *Saul* that vngodly king, whom hee knew that himſelfe was to ſucceede in the kingdome: would not (for all that) ſtrike him, nor oppreſſe him, albeit he had diuers opportunities offered him. And his reaſon was, for that *Saul was the Lords annointed*, his power was of God, and *Dauid* (as yet) was not a *King*, but a *Subiect*, owing dutifull obedience to *Saul* whom he acknowledged for his Lord and King: and in conſideration thereof, when *Ezechiel* ſaw how little the Iſraelites regarded

Sophocles.

Men ought not to rebell or reſiſt the princes power

Iob.34.30.

2.*Sam*.8.

Dauid obeyed Saule.

1.*Sam*.24.6. & *ca*.26.11.

2.*Sam*.1.14.

The Iſraelites were commanded to ſerue the king of Babilon.

this, after the king of *Iſrael* had giuen his oath to the King of *Babylon*, whom he was thenceforth to ſerue as a ſubiect, according to the words of *Ieremie*: hee verie ſharpely rebuked him and them, ſaying: *Shall he proſper? ſhall he eſcape that doth theſe things? or ſhall he breake the couenant and be deliuered?* As if he ſhould aunſwere himſelfe, no, no: hee ſhall neither proſper, nor eſcape an heauie iudgement, that breaketh his alleageance, and rebelleth againſt his lawfull Prince.

Iere. 27.8. *and* 29,7. *Bar.* 1.11. 12. *Eze.* 17.13

10 But I heare ſome ſay, what is this? What, may wee not obſerue an vngodlie decree? nor yet reſiſt ſuch lawes? nor withſtande the power of them that prouide them? What then? May wee neither ſpeake nor write agaynſt ſuch lawes in the high diſlike of them? No doubt, although wee neither obſerue them, nor reſiſt the power of thoſe that prouide them, yet may we lawfully ſpeake or write againſt vngodlie lawes: howbeit, with ſuch reuerence and modeſtie before ſuch perſons, in ſuch times, in ſuch places, and with ſuch wiſdom, as that thereby the people bee not incenced nor moued againſt the Prince, the Magiſtrates, and them that be placed in authoritie: yea, and ſo, that not ſo much as anie little occaſion be therby miniſtred to ſchiſme in the Church, or Sedition among the people. But yet the redreſſe and reformation of thoſe thinges muſte wee commit vnto the King of all Kings, who vpon the heartie prayers of the people, will take the matter into his owne hande: wee ought to deſire his diuine Maieſtie to reſpect the miſerie of his people, to maintaine his owne glorie, to turne the hearts of Princes, that they bee

How men may ſpeake againſt vngodly lawes.

Men ought to pray to God for redreſſe, and not to rebell.

moued (with *Ahaſuerus*) to reuoke all vngodlie
lawes and decrees, and with that noble *Cyrus*) to encline
the heart of *Zorobubel*, and the people of God,
to further the building of the Citie and houſe of
God. And if this preuaile not, let vs then arme
Christian patience. our ſelues with patience, that ſpirituall and diuine
vertue, which the Lord ſomuch cōmended and enioyned
to his Apoſtles and Diſciples, by the which
the godlie do beare with quiet minds, & thoſe croſſes
and afflictions which the Lorde ſhall lay on
their ſhoulders, knowing well, that God is faithfull,
and will not ſuffer them to bee tempted aboue
1.Cor.10.13. that they be able, but will giue them the iſſue with
the temptation, that they may be able to beare it. In
this ought we to poſſeſſe our ſelues, howſoeuer we
be dealt with for the Lords cauſe, eſpecially by them
Exod.22. that bee placed in authoritie, and *Not in anie wiſe to
raile vpon the gods*: That is, the Princes and Magiſtrates,
Eccles.10.10 nor to wiſh the King euill in our hearts. In
2.Chro.24.22 this ſort did *Zacharias*, and *Ieremie* behaue them-
Ierem. ſelues. Thus Chriſt Ieſus, when his time was come,
yeelded himſelfe to the Emperors power, as he was
a man, & ſharplie reproued his ſeruant *Peter*, for that
The iudgemēt of ſuch as reſiſt their Princes. he drew his ſword, with a purpoſe to reſiſt: adding
to the ſame, *He that ſtriketh with the ſword*, eſpecially
in ſuch a caſe, to rebel, or reſiſt, or oppreſſe the Princes
power, *Shall periſh with the ſworde*. That is, He
ſhall not eſcape his deſerued iudgement in his due
time, as a perſon both hatefull to God, & vnworthie
to liue among men. And thus alſo that cōſtant Protomartyr
Act.7.60. *Stephen*, patiently endured the rage of his
perſecutors, and omited not to pray for them, after
the example of his Lord and maiſter Chriſt. Theſe

be patterns for vs to folow in all godlineſſe, chieflie in this point of obedience to Princes and lawes.

Pray for the Prince.

12 Finally, it becommeth vs Christians to declare the high honor of our Princes, in wiſhing wel vnto them, and in hearty & godly praiers to the lord God for them, without wrath or reaſoning. If we know the Prince to be euil and wicked, we muſt deſire the Lord to conuert his heart, and to conforme him to the rule of his holy law in all things, as it is before ſaid: & in this law to grant him peace and proſperitie, to his glory, and the ioy of the Church. If the Prince be good and godly, adorned with the right princely graces and vertues, as whom we may perſwade that the Lord God in mercy hath annointed and exalted for the good of his people, and defence of his cauſe: let vs vs not forget nor omit to bleſſe & praiſe the Lord for this chiefe benefite, as the people did in the raigne of *Dauid*, & let vs beſeech his moſt high maieſtie, to encreaſe yet more and more, and to cōtinue thoſe his diuine graces and bleſsings in this princely perſon, with the greateſt proſperity & happineſſe. To this dutie *S. Paul* was moſt careful to exhort, & would that *Timothie* ſhould be no leſſe carefull to moue and perſwade the people to the ſame. And this is indeed a generall doctrine, ÿ men ought to pray for, and wiſh well vnto thoſe powers which the lord hath ordained & placed ouer thē. This was *Ieremy* his coūſel to the Iſraelites now going into *Babylon*, *Ye ſhall pray for the peace of Babylō*. And he addeth a reaſon: *For in the peace thereof your peace conſiſteth. Ier.* 29. 7. And ſo wrote *Baruch* in a booke to the Iewes: *Pray for the proſperitie of Nabuchadonozor King of Babylon, and for the welfare of Balthaſar his ſonne: Bar.* 1. 11.

1. *Chro.* 29.

1. *Tim.* 2. 1, 2, 3.

Ier. 29. 7.

And hee addeth the reaſons therof, as *Verſ.*12. And
to perſwade the ſooner to this dutie, *Paule* alſo ad-
deth to his exhortation two mightie Arguments,
the one he taketh from the end of this ordinaunce,
ſaying: *That wee may lead a quiet and a peaceable life,*
in all godlineſſe and honeſtie. The other, hee taketh
from the equitie and goodneſſe thereof, ſaying: *For*
this is good and acceptable in the ſight of God our Saui-
our. The former Argument containeth three ne-
ceſſarie fruites of a good gouernment: namelie,
1 Argument. Firſt, a peaceable life: for the ſworde is committed
to the Prince to conſerue the common peace and
tranquilitie in the vſe of iuſtice. Secondlie, the con-
2 ſeruation of pietie: for the Prince defendeth and
maintaineth the right Religion, and feare of God
in the Common-wealth. Thirdly, the regarde of
3 publike honeſtie among the people: for hee prohi-
biteth them from running into thoſe barbarous and
beaſtly demeanours which defile men, and deface
the beautie of good order; and he draweth them to
that modeſtie and moderate behauiour, which beſt
2 Argument. beſeemeth men. The ſecond argument hath alſo
two branches. Firſt, *It is good:* that is, right and law-
1 full. Next, It is *Acceptable and pleaſant vnto God.* And
2 this confirmeth the former argument in this ſort: It
is good and acceptable to God, not onely that men
lead a quiet life in all godlines and honeſtie, but alſo
that they pray vnto him for Kings, and for all them
that be placed in authoritie, that by their miniſterie,
this peace, this godlineſſe, and this honeſtie, may be
defended and maintained. And that ſentence folow-
ing may not amiſſe be taken to belong vnto the pre-
miſſes: namely, *That God will haue all men to be ſaued,*

and to come to the knowledge of the truth. Which (beſides the large mercie and good will of God to all nations, ſexes and degrees of perſons therein declared) teacheth the end of a good gouernmēt: which is, to preſerue and ſaue the people, & to draw them to the knowledge of the truth, by the conſeruation and defence of the right faith and religion. Well then, if by the help and miniſterie of this ordinance, we haue the right peace maintained, godlineſſe conſerued, honeſtie regarded: If it be a thing ſo good and acceptable to the Lorde, and if it be the will of God by this meane to preſerue his people & nurture them in his feare and religion, let vs acknowledge and remember, that of them alſo the people ſhould haue a cheife care and regard, that they ſhould not only reuerence them, loue them & obey them, but alſo pray for them, & wiſh them eueral proſperitie.

The end of a good gouernment.

13 The verie heathen people thought this alſo to be iuſt, godly, and conuenient, that the people did yeeld this poynt of honor and gratitude vnto them, on whoſe peace and proſperitie they conſidered the peace and proſperitie of the common-wealth to depend, perſwading that the King or prince was no leſſe ſtay to the people, then the foundation of an houſe to the ſame houſe, on whom they leane and reſt themſelues, and the which being taken away from them, they ſoone fall down and periſh. Therfore of the Greekes, a King was called Βασιλευς, which is a worde compounded of Βάσις, a foundation, or ſtay: and λαὸς, the people: as, *The foundation and ſtay of the people.* In the like ſenſe, the Princes were by them called ποιμένας τῶν λαῶν, *The Paſtours or ſhepheards of the people.* For as the paſtour is vnto his flocke; ſo is the

The Prince is to the people, as the foundation to an houſe.

Baſileus.

Prince vnto the people: but the Paſtour feedeth, ſalueth, keepeth, defendeth & preſerueth his flock, and without his ordinarie helpe and care the flocke periſheth. And hereof alſo, the Prince was called ſometime a *Captaine*, ſometimes a *Biſhop*, an *Ouerſeer*, or *Lawkeeper*. Neither thought theſe men that it was ſufficient for them, to haue good lawes prouided, except that alſo they had ſuch noble Princes, as were both willing and able to ſee them performed and kept accordingly.

Xenophon.

14 Many ſuch arguments might bee to this purpoſe produced, were it not, that theſe before alledged enough, on the one ſide to diſſwade men (if they may bee diſſwaded) from that vnreuerend and monſtruous opinion which ſome in there vnquiet ſpirits haue conceiued of the *Magiſtrates and lawes*; and on the other ſide, to perſwade them (if it may be) to honour the Prince (being the Lordes holie annoynted, and chiefe head of the Church and Common-wealth next vnder Chriſt) with that reuerence, that loue, that obedience, and thoſe Chriſtian prayers to the Lorde for the ſame, which are meete and godlie to be vſed: and that withall, they woulde eſteeme of thoſe good lawes and godlie conſtitutions, which are made and prouided for the aduauncement of the glorie of God, and for the benefite of his Church (by the heauenly wiſedome of the chiefe ſeruants of his grace in the ſame) moſt gladly and dutifully, without murmur or vaine diſputations.

CHAP. XIII.

Sedition is a vile and noiſom thing. Euery good man knowing the daunger thereof, doth wiſely ſlie and eſchue it.

IT is too true, and a thing too often proued, and the griefe of the tryall likewiſe felt in all ages: that as ambitious heades haue much diſquieted the peace and tranquilitie of the Church with moſt perillous Schiſmes: ſo ceaſe they not to enhazarde the ſafetie of our eſtabliſhed Common-wealth with manie high contentions, diſcordes, and noyſome Seditions. And I feare much (indeede) that they haue alreadie pearced ſuch deepe wounds, as they ſhall bee neuer able to bind vp and recure: neither can their owne wiſedome, or anie their beſt deuiſes finde out howe to ſtoppe or preuent the manifold inconueniences enſuing the ſame. For, *the beginning of ſtrife* (as *Salomon* Prou.17,14: thereof ſayde) *is as one that openeth the waters.* That is to ſay: Euen as the waters (which were ſome- A fit comparison. times bound and encloſed in ſome veſſels, or within ſome bankes) are now let to runne out, and cannot be reſtrained from fleeting abroade, nor gathered togither againe by him or them that ſo let them to runne foorth: ſo neither can thoſe ſtrifes and contentions bee appeaſed, nor the inconueniences of the ſame ſtopped, or remedyed by thoſe ſeditious perſons who haue broached the ſame. Therefore *Salomon* counſelleth, *Before the contention* *be medled withall, leaue off.* This is good counſell for them which haue not yet warmed their handes at Pro.28.25. thoſe furious fires, which proud ſtomacks enkindle *Minſinger de ſedit. C.* among men. As this is an vniuerſall argument, that *Ambitious perſons do ſow the ſeedes of diſcord among the people.* So it is moſt certaine, that *Seditious perſons doe* Pro.17.18. *ſeeke onely euill,* as *Salomon* ſaith. For Sedition bringeth after it calamitie (as *Euripides* ſaid) yea, Sedition bringeth after it deſolation. For ſhe diſſipateth and throweth downe the ſtrongeſt Caſtels, Cities and kingdomes. And this was proued of old in that me- *Gen.* 11.8.9, 10. morable example of the builders of the Tower and Citie of *Babel*, who ſoone after the *diuiſion of their languages,* left off to built the Citie, which thereon fel to ruine, and themſelues were ſcattered abroade on the face of the earth, to bee for a perpetuall document to all the poſterities. But let vs yet a little conſider the nature of this hurtful vice with her effects and fruits, and thereby loath and contemne her, as the good citizens are heedful to preuent thoſe noy- **The nature of Sedition.** ſome fires, which riſe vp of little ſparkles, and burne manie houſes, to the dread and trouble of their whole Citie. *Maro* depainteth her thus:

Verg. *—— Ac veluti in populo cum ſæpe coorta eſt*
Seditio, &c.

2 *As, when in middes of mightie troupes*
of men, doth oft ariſe
Sedition fell, the mindes of all
the vulgar ſort are madde:
The Torches frie, and ſtones be ſlung,
and furie forceth warre, &c.

And this *Petronius*, *Arbiter* amplifieth, deſcribing this noyſome Sedition, in theſe words. *Intremuere turba, &c.*

Bul. in Act. 19.

The Common people mou'd, then diſcord
with rough rented heares
Doth lift aloft her Stygian head,
and in her face appeares
The bloud congeal'd, her ſtaring eyes
as weeping new are ſeene:
Her gnaſhing teeth their cankred filth
diſplay with gaping greene.
Her driueling tongue is ſwolne, about
her lippes the Dragons beene.
Yet more, within her torne attyre,
her bloudie hand doth make
The trembling light of life in breaſt,
with mortall daſh to quake.

The Image of ſedition.

Of this matter *Luke* hath ſet foorth to be ſeene a memoriall example, when he reporteth how thoſe Seditioners in *Aſia* behaued themſelues at the inſtigation of *Demetrius* the ſiluer-ſmith. *They were* (ſaith he, *Full of wrath, and the whole Citie was full of confuſion: and they ruſhed into the Common place, ſome cryed one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.* It is a verie dangerous thing to thruſt in ſuch vnneceſſarie and troubleſome opinions among the people, with whome (all wiſedome and counſell beeing ſhut out) theyr praue affections and furie beare all the ſway: and euerie one among them is haſtie to preferre the decree of his own mind, howſoeuer

An example of ſedition. Act. 16.28. 29.

Prou.27.19.

ſoeuer it be, and no maruel, ſeeing that like as in one water there appeares diuers faces, euen ſo, diuerſe men haue diuerſe mindes, as ſaith *Salomon*: of them therfore the Poet thus aduertiſeth: λαῷ μὴ πίστευε πολύτροπος ἐστὶν ὅμιλος. That is, *Truſt not the vulgar ſort: for they be diuerſly conceited.*

*Iſay.*9.18.

The fruits and effects of Sedition.

*Hoſ.*10.14.

What is ſedition?

Schaab.
Schaon.

3 The Prophet *Iſayah* likeneth *Sedition* to a fire among bryers and thornes: for euen as fire firſt taketh in drie and light matter, and afterward beeing enkindled, entreth further & further vntill it burne and conſume the talleſt trees in the wood, and the ſmoke of the burning obſcureth the whole countrey. So, Sedition riſing of light matters, doth in the end conſume great peace, trouble many men, and bring endleſſe annoyes. Neither is the ſame vnaptly likened vnto that freating Canker whereof Saint *Paul* ſpeaketh, *2. Tim.* 2.17. which had too deepely annoyed *Humeneus* and *Philetus*. Moreouer, the Prophet *Hoſeah* ſheweth the effects of this Canker and conſuming fire, when hee ſayth: *There ſhall grow a Sedition among the people. All her ſtrong Citties ſhall be layde waſte, euen as Salma deſtroyed Beth-ardel in the day of battayle, where the Mother with the Children were daſhed in peeces.* Therefore *Sedition* is defined not onely a tumult, a diſſention of Citizens, a moouing vp of the people againſt the Magiſtrates of a deſire to change & ouerthrow the gouernment eſtabliſhed, or the lawes, but alſo (according to the ſignificatiō of the Hebrew word) A waſting, a deſolation, a calamitie, a ruine, a deſtruction, a caſting down headlong of any thing, eſpecially of families, Cities, ſtates, and kingdomes: for as concord and agreement is the ſtrength & maintenance

of all families, cities, ſtates and kingdomes; ſo doth ſtrife and ſedition, diſpatch & ouerthrow the ſame. The Prophet *Iſayah* vſeth that word, where he ſaith: *Vntill the Cities bee waſted without an inhabitant, and the houſes without men, and the land be vtterly deſolate: and the Lord hath remoued men away, and there be a great deſolation in the middeſt of the land.* To this conſent the Greekes, which call Sedition not onely στάσις. that is; inteſtine and ciuill warre: but alſo διάστασις which is Engliſhed, a cutting off, a diuiding in ſunder, a tearing abroad, a diuorcing, a chãging of a thing into that which degenerateth from kind: a diſſipation, an vndoing and diſſolution of a thing. All which are indeed the very fruits and effects of *Sedition*, which therfore is accounted a moſt peſtilẽt thing amongſt men, a contention moſt miſerable, one of the abuſes of the world, and the greateſt of all humane euils.

Iſa.6.11. Reade alſo 2.Chro.15.5.6

Στάσις. Διάστασις.

Cicero li.1. de fin.& 3.Tuſc. Auguſt. de abuſ. ſaeculi. F. Petra. de bello ciuili.

Puniſhment of ſuch.

4. In the due regarde thereof, thoſe of priſtine time haue decreed no mean puniſhments for *Seditionaries*. There was an ancient law, that ſuch ſhuld be either hanged on forks or gibbets, or caſt to wild beaſts to be deuoured, or baniſhed into farre countreys. *Plutarch* telleth of a kind of tithing of the ſouldiers, in an hoaſt which were ſeditious, that was, where euery tenth man was taken out from the reſt and put to death. And that ancient *Neſtor*, which had liued a mans double age, and had had a ripe experience of theſe matters, cenſured ſuch a perſon in this ſort;

Com. ſuper decret: Cardin. d.45. c. Seditionarii.

Plutarch.

Neſtor.

A wretched Exile, godleſſe wight, and runnagate be he:
That by ſedition, ciuill broyles, and warres procures to be.

Homer. Iliad.9.

So hatefull haue theſe thriftleſſe perſons beene after the iudgement of meere Heathen men, who by reaſon & common experience haue noted them to bee moſt vnprofitable to all Common-wealths, and that their practiſes did much annoy them at home, when bloudy warres abroade were not felt at al, nor ſcarce thought on. No leſſe execrable haue they beene eſteemed by them that knewe God by the light of his word. *Salomon* placeth him that ſoweth Sedition among brethren or neighbours in the *Prou.6.16.19.* higheſt grade of thoſe ſeauē things which the Lord deadly hateth: yea, this is that (ſaith he) which *his verie ſoule abhorreth.* Neither is any place more fit for him that ſoweth ſedition betweene brethren or neighbors, then the Synagogue of Satan, for why? he is the child of the diuell, & not the child of God. For Chriſt ſaith, that *Peacemakers ſhall be called the children of God:* as they are indeed, and not the breakers and diſturbers of peace. And if they be the children of God, then muſt he which ſeeketh euill bee of the diuell. For he is againſt God which is not with God: and who are againſt God? euen the diuell and his children. But let vs heare the cenſure of *Salomon*, touching the puniſhment of ſuch an one, he ſaith: *A cruell meſſenger ſhall be ſent againſt him.* Meaning indeede, that the Lord vſeth many meanes to puniſh *Prou. 24.22.* ſuch kind of people. He ſaith againe: *The deſtruction of them that be ſeditious, ſhal riſe ſodainely, and who knoweth the ruine of them both*: that is, who can tell what kind of deſtruction ſhalbe inflicted vpon ſuch perſons, either by the Lord, or by the King, or by them both, againſt whom they haue tranſgreſſed by their wicked practiſes: for is is certaine, that whoſoeuer it be, they ſhall not eſcape puniſhment, and that no meane puniſhment. As in the fearefull deſtruction of *Corah, Dathan*, and *Abiram*, it is before declared. Moreouer, the learned Doctour *Gamaliel*) as we read in the Acts of the Apoſtles) citeth two notable examples, the one of *Theudas*, the other of *Iudas Gallilaus*, two famous Seditionaries, which were both rewarded according to their deſerts, by the iuſt iudgement of God, and the miniſterie of his lawful ordinance. This *Theudas* beeing a witch, promiſed many things: hee gat vnto him no ſmall rout of Spendthriſts, banckrupts, murtherers, theeues, and vngodly perſons, which oppoſed thēſelues againſt Lawes, magiſtrates, and all good men. But this fellow the Lord diſcomfited and deſtroyed by the hand of *Fadus* the gouernour of *Iudaa*, and they al which agreed vnto him were ſcattered abroade. That *Iudas Galilaus*, (which was otherwiſe called *Gaulonites*) had taken vnto him one *Saducus* a Phariſee, and raiſed alſo great ſedition among the Iewes: he denied that tribute was due to the Emperour, which hee ſaid was nothing elſe but a perpetuall ſlauery of the Iewes. For this cauſe *Cyrennius* and *Copinius* comming from *Rome* into *Syria*, ſlew *Iudas*, puniſhed his confederates, and taxed the people, as Saint *Luke* reporteth it.

Act.5.36.

Act.5.36.

Theudas and Iudas.

Ioseph: Antiqui.li. 20.4.

Idem.ca.5.
Item.li.18. ca.1.

Luke 2.1.

5 Theſe bee notable examples to teach vs, that neither vnder the colour of Religion, diſlike of magiſtrates, and lawes, nor of any deſire of reformation of things amiſſe, wee contriue or moue vp any factions, ſects, diuiſions, ſchiſmes, ſeditions, whereby wee would reuolt from obedience to that power which God hath ſet ouer vs, and vnto the which he would that wee ſhould be ſubiect in feare. For

VVe muſt not moue ſeditions vnder colour of reformation.

God himſelfe is the reuenger of ſuch practiſes, and heapeth on ſuch perſons woorthie deſtruction, as vppon them that endeuour to ouerthrow all good order, and deſtroy Cities, Kingdomes, people, and places, which without vnitie and concord cannot ſtand nor continue, as Chriſt himſelfe witneſſeth.

Causes to feare inuaſions.

There is nothing (next to the diſpleaſure of God conceiued for ſinnes) causeth me to feare ſo much the inuaſion of the forraigne enemie vpon our land, then this diuerſitie of mindes and mutuall diſſention. Neither is any thing more to be dreaded. Such an occaſion had the Infidelles gotten againſt the Romaine Empire, when the Arrians ſo troubled the Church with ſects & ſchiſmes in the time of the Emperours *Conſtans* and *Conſtantius*, to the greefe of that good father *Athanaſius*. The like opportunitie had *Iulius Cæſar* to inuade this realme, when ẏ Troynouants enuying the ſtate of *Caſſibelan* the king of *London*, as domeſticall traytors, opened a gap to the ruine of the Realme. And whatſoeuer haſtened the ouerthrow of that famous *Hieruſalē*, *in to whoſe gates the kings of the earth, & al the inhabiters of the world would not haue beleeued, that the aduerſary and enemy ſhould haue entred?* Such fruits hath ſedition, which permitteth neither quietneſſe in mens minds, nor peace in their houſes, nor ſafety within the ſtrongeſt wals of their Cities, nor any long proſperity, peace, and continuance of kingdomes.

Veſpaſ. & *Titus* hoſ.10.14. *Lam.*4.11

*Hoſ.*10.14.

6. Of this inconuenience feared the high prieſts & Phariſees, when they heard that Chriſt in his doctrine had ſaid, That *he was come not to ſend peace on the earth, but a ſword, and to ſet variance betwixt the father and the ſon, the mother and the daughter, and to cauſe in-*

*Mat.*10.34. 35. *Luke.*12.51.

mitie betweene them of one house. And thereupon he was falſely accuſed to them, that hee was *a mouer of the people*, and a perſon ſeditious: they thereon reſolued and concluded againſt him: *If wee lette him eſcape thus, all men will beleeue in him, & the Romanes will come, and take both our roome and the people.* I produce not this example as though I allowed of their reſolution, touching the doctrine and dealings of Chriſt, (for they beeing carnally minded, and of a corrupt iudgement concerning the things of god, miſtooke him, wreſted his words, & cōſtrained al things peruerſly againſt him, & therfore they could not auoid the determinate inuaſion & their deſtruction in the time of their viſitation, notwithſtanding ẏ they killed him: but rather, beeing themſelues ſeditious indeed, & breakers of the true peace, they drew worthy vengeance on their owne heads.) Onely by the true vnderſtanding of this place, I would preuent them, that are ready to take from thence an obiection. But in very deed, if Chriſt had not bin the fal and riſing again of many in *Iſrael*, the ſigne that ſhuld be ſpoken againſt, & that only Meſſiah & ſauior which reſtored man to that true peace & loue of god, from the which theſe degenerated Iewes, were ſo farre eſtranged through their owne malice: but had bin a troubler of the common tranquilitie, & a ſeditious perſon (as they falſely iudged of him) thē their reſolution & ſentence had ſauoured of wiſdom & good policie (ſeeing that ciuil controuerſies, motions, & ſeditiōs, drew on ſo many noiſom incōueniēces) but they knew not what was ẏ right end of Chriſt his cōming into the world. Neither knew they the time of their viſitation either in grace and mercies, or in wrath and

Ioh. 11.48.

How Chriſt came to ſendē a ſword, yet he was not ſeditious.

Luke 19.42.
Iſay 11.2.3.
4.5.

and iudgements: and *that which pertained to their peace, indeed was hidden from their eyes.* And as for that moſt excellent propheſie of *Iſayah* touching Chriſt and his office (ca. 11,) they neuer rightly vnderſtood the ſame, being ſo cruelly minded.

The ende of Chriſts comming.

Mal. 4.5.
Luke 1.16.
Iſay 11.4.

7 Chriſt came not to prouoke the Subiects againſt their lawfull Princes, as *Chorah* did: nor to moue the Commons againſt the Magiſtrates and lawes, as *Theudas* did: nor to ſow diſcord among the children of God. Hee was no ſeditionarie. The Cryer in the wilderneſſe would not ſo much as contrarie his owne voyce: the King would not ſo oppoſe himſelfe to his Embaſſadour, who (as *Malachie* propheſied, *Turned the hearts of the fathers to the children, and the diſobedient to the wiſedome of the iuſt men.* Chriſt came to call ſinners to repentance: to ſaue them that were loſt: to bring peace: to preach peace to his people: to recouer that which was taken away: to redeeme them whom the diuel had captiued: to gather together in one thoſe which were ſcattered abroad, & ſo to preſerue thē: contrarie to the nature of ſedition, which diuideth, diſſipateth, & deſtroyeth. Now againſt this the diuel (being the prince of the maligne world, with high bluſtering windes rageth the world (beeing by him moued) with many ſwelling waues ſtirreth, and the fleſh (which he alſo ſuggeſteth) with many a luſtfull attempt, is diſordred. And ſo euerie of theſe enemies make no ſmall adoe, to retaine and hold faſt thoſe in the bondage of ſinne, death, and damnation, whom Chriſt came to ſet at libertie, and to reconcile to God.

The Chriſtian warfare is Spirituall.

Againſt thoſe peſtilent enemies of mans ſoule, Chriſt encourageth them that be deliuered to ſtand faſt, beeing furniſhed withall the Armour of God, in regard of whoſe ſeruice and glorie, they muſt be wel contented to forſake father, mother, wife, children, brethren, ſiſters, and all that they haue, yea they muſt cut off their right handes; put out their right eyes, which are offenſiue to them, or that hinder them in this ſeruice, and take vp their croſſe and follow Chriſt their Captaine. Neither could this diuine office of our Sauior be otherwiſe performed but by binding of that ſtrong man which poſſeſſed the houſe, by treading on the ſerpents head, and by caſting out the Prince of this world frō his vſurped hold; and that the people of god being ſo recouered by his might & mercy, and gathered togither by his word, might be ſeparated and kept apart from the power of darknes, betweene the which & the kingdom of Chriſt there hath bin, there is, and there ſhal be continuall warres, and enimities, as naturally betweene the woman and the ſerpent: her ſeed, and his ſeed: betweene light and darknes, Chriſt and Belial. This is that ſpirituall warfare, ſo much ſpoken of by the holy Ghoſt in the *Reuelations* of *S. Iohn.* This is the ſword which Chriſt ſendeth on the earth.

There is no concord betweene good and euill.

8 Howbeit our Sauiour both cōmandeth, and by his own example cōmendeth vnto his apoſtles and diſciples, patiēce, peace, cōcord, loue, as the recognizance of his ſeruants, ſaying: *By this ſhal al men know that ye are my diſciples, if ye loue togither as I haue loued you.* And he yeldeth another reaſon therof in this, that he calleth them ſometimes his *freends*, and his *brethren*. True loue & peace apperteineth to true friendſhip, and it is both good and comfortable for brethren to dwel togither in vnity: but diſcord, cōtentions, wars among ſuch ſeeme moſt monſtrous, vnnaturall and

The doctrine of Chriſt teacheth loue.

hatefull, as not onely the worde of God, but alſo the verie heathens teach. By argumēt, *Abraham* perſwaded his brother or coſin *Loth*, to concord & peace. *VVe be brethren* (ſaid he) *let there be no controuerſie betweene thee and me, thine and mine.* The ſame argumēt vſed *Moſes* to the two Iſraelites that cōtended, *Ye be brethren, why contend ye ſo?* And *Ioſeph* hauing dimiſſed his brethren from *Pharaos* court towards their own country, charged thē, *not to fall at variance on the way.* *Gen.* 45.24.

Moreouer, *Paul* writing to the *Romanes*, willeth them (as friends and brethren) *Rom.* 15.5.6. *to be like minded after the example of Chriſt Ieſus, that they all agreeing togither, might with with one mouth praiſe God.* And he aduiſeth them, that *If it be poſſible, they liue quietly with all men.* Alſo he counſelleth the *Philippians*, whō he calleth *Phil,*2.3. *brethren, to be all of one mind, hauing the ſame loue, being of one accord, and of one iudgement, that nothing bee done thorugh cōtention, or vain-glory.* S. *Iohn* hath ſaid much of this argumēt. And the wiſe man aduiſeth wiſely: *Prou.*24.21. *My ſonne feare the Lord, and the king, and meddle not with them that be ſeditious.* Such is the doctrine of Chriſt.

*F. Petrar. de bello ciuili. dial.*7.4. 9 Let vs hearken vnto theſe words of the wiſe, and beware that we be not partakers with them, which either by miniſtring of matter, or by blowing of the coles, maintaine ciuil diſſentions & diſcords amōg brethren, neighbors, chriſtians: for many men vnaduiſedly do perpetrate & commit that, wherof them ſelues do complaine, but all too late, and do bewaile that woūd (as pearced by others) which they them ſelues haue made with their own hands. Many men haue bin burned in the flames of their own fiers. Let vs therfore caſt away this kind of diuerſitie, & once begin to will one thing: then ſhall the peace of the mind be both ſound and vnmoueable, and we ſhall agree and liue in peace. Otherwiſe as cōtrary & corrupt humors ingender the feuer of body, ſo cōtrarie affections breed the ſeuer of the mind, which is ſo much the more perilous then yͤ of the body, by how much the mind is in all nobleneſſe preferred to the body, & eternal death more terrible then the temporall death. We ſee how vices ſtriue one with another: but vertues are euer knit in concord togither. Let vs therefore through loue embrace vertue, and not commit our ſelues through diſcord as thrales to vnthrifty vices. Let vs not go about to rent in peeces the ſeamleſſe coat of chriſt, but endeuor to eſchue al diſdaine, grudge, murmure, enuy, contentions, ſeditions, & embrace that loue which Chriſt cōmādeth to his diſciples, and which his holy Apoſtles, *Peter, Paul, Iames, & Iohn*, haue with ſo many praiſes commended to the whole church of Chriſt. For this is that right and chriſtian vertue, which properly noriſheth concord, keepeth things cōpounded, conioyneth thē that be diuided, as ſaith *Gregory*. This is that which (as ſaith *Caſſiodore*) is yͤ death of offences, the ſtrength of thē that contēd, the victory ouer vices, the cōcord of minds, the ſociety of the elect: which faith conceiueth, whereunto hope runneth, and the fruit of al good things ſerueth. To be ſhort, this vertue (ſaith *Augu.*) *is the root of all good.* Therfore when Chriſt had preached that in the loue of God & our neighbor, was contained the whole law & the prophets: a certaine Scribe replied and ſaid: *VVell maſter, thou haſt anſwered right, for there is one God, and there is none other but he; & to loue him with al the hart, & with al the vnderſtanding, and with all the ſoule, and with al the ſtrength, and to loue a mans neighbor as himſelfe, is greater then all the burnt offerings, and ſacrifices.*

Vices ſtriue one with another but vertues are knit togither in concord.

The commendation of loue.

Greg. hom. 11

Caſſiod. ſuper Pſal.

Super Iohn.

Mat. 22.40.
Mark. 12.33.

CHAP. XIIII.

Stop not one inconuenience with another, be thankfull to God, and preuent miſchiefes timely.

It is no good policie to moue vp matters, and ſeeke to ſtop them with vaine wordes.

How to withſtand offences and their effects.

AS it is no point of wiſedome for men to fling fire into drie Flaxe, and then to aſſay to quench it with greaſie Oyle: ſo neither is it anie policie to mooue vp matters vnneceſſarie among the people, and then to aſſay to allay and pacifie them with ambages and vaine verboſitie, in the inconſtancie of fleſhly conceites, and wandring luſts. For this is euen as if wee ſhould thinke to ſtop one inconuenience with another. Where offēces be taken and not giuen, *VVo vnto them that take them*: but if offences be offred, *VVo vnto them that offer them.* If the vnthriftie effects of offences muſt be preuented (as they ſhould indeede, and the offences alſo) yet in all good reaſon and learned iudgement, muſt this be done orderlie, by ſuch wayes and meanes as the word of God, and good conſcience and reaſon ſhall direct.

The cōdition of our time ſhould moue vs to thankfulnes to God and feare.

And ſurely if we well weigh the nature and condition of this age and time, wee cannot but graunt, how needfull it is that fierce firie flames ſhould bee quenched, by the fountaine of Gods ſpirit, and the miniſterie of the lawfull ordinaunce: and that men ſhuld yet at ÿ leaſt be moued to expreſſe (with hand and heart, with mind and mouth) ſome good tokens of vnfaigned loue, and right gratefulneſſe vnto

God our heauenly father, for ſo manie his bounties and noble bleſsings beſtowed on them, vnder the moſt happie gouernment of our moſt Chriſtian ſoueraigne Princeſſe, Queene *ELIZABETH*. It is moſt meete, that we ſhould heare the worde of God, and beleeue in Chriſt Ieſu, that we ſhuld feare God, & honor our Prince: that we ſhould loue one another, as brethren, and help one another as neighbors and friends: that we ſhould abandon all occaſions of wicked contentions and diſcords: and that we ſhould liue in godly peace & Chriſtian cōtentation one with another, within the bounds of our lawfull vocations and callings, eſpecially in this time.

VVhy God hath beſtowed on vs ſo many bleſsings.

2 To and for this ende and purpoſe, the Lord of all mercies hath vouchſaued vs his holie worde, to lighten and direct vs; wherein hee hath diſcloſed vnto vs the hidden myſteries of his will; hee hath graunted vs the daylie vſe of his inſtituted Sacraments, whereby our ſoules ſhould be ſatiſfied to our good euery way. Then the which, what treaſure is there of greater price & eſtimation? By this we may be well aſſured of the loue and fauour of God to vs ward, as to his deare childrē, to whom he hath prouided that bread of life, which he would not ſhould be caſt vnto dogs, and hath cōmitted thoſe precious pearles, which he vouchſafeth not to giue to ſwine, vnto theſe heauenly and ineſtimable legaſies, hee hath added many tēporal bleſsings in this our time, as peace, health, wealth, and proſperity, with free libertie to ſit at home vnder our vines and fig trees, when other nations haue bin grieuouſly toſſed and troubled with wars & vexations, euen to the loathſomnes of their liues: oh how many kings, prophets

God hath bleſſed vs aboue other nations.

God hath bleſſed vs aboue other nations.

and righteous men, haue in their times deſired to ſee ſuch ioifull daies wherein they might haue embraced theſe and ſuch like bleſsings and commodities, and yet could neuer ſee them? Neither hath the lord dealt with euery other nation in that meaſure of his mercies, as he hath dealt with vs. God graunt that through our vncharitable cōtentions, and vnthankfulneſſe, his holy ſpirit be not moued to complaine of vs, as he did ſomtimes of the ingratefull Iſraelites, that *He had riſen vp early, and in mercy ſtretched forth his holy hand to an vnthankfull people, ſuch as were euer rebelling and running away from him.*

Eſay 65.12.

This is the deſire of the godly.

3 But, would to God, that in this our time wee could content our ſelues in charitie with theſe his great bleſsings, and be right thankfull for the ſame in our hearts: that we would not loath, contemne and diſdaine ſuch his precious iewels and ineſtimable treaſures exhibited vnto vs, but in all obedience run to the liuely waters, as ſuch as be thirſtie, and come to buy wine and milk of the Lord with them that in holy loue do hunger & thirſt after righteouſnes, then ſhall we eate of the beſt, our ſoules ſhall haue pleaſure in plenteouſneſſe, and be bleſſed for euermore.

Eſay. 55.

The way how to defend our ſelues againſt our enemies.

This is the way for vs to ouercome the diuel and all his aſſaults: by this bulwark and rock of defence, ſhal we be wel able to withſtand the popiſh power, and inuaſions of forraigne enemies, contriued, entended and threatned agaynſt the Church of Chriſt in this Realme, agaynſt the Lords annoynted our ſoueraigne Princeſſe, and agaynſt the whole lande. This is the beſt courſe that can bee taken by vs againſt the beaſtly wilde Bore, to force him from our Gardens, and to driue away thoſe noyſome Foxes from our Vineyards: And this is the baniſhment of that wicked zeale, ſchiſme, ſedition and vnchriſtian diſſention, the which are (as once *Proſper* ſaid) the greateſt plagues to the minde that can be.

Cant. 2. 15.

Lib. 3. *de vit. contempt.*

4 But ambition is a diuelliſh ſickneſſe, and a pernitious ſpirit (as *Eraſmus* writeth) with the which whoſoeuer be poſſeſſed, haue both deafe eares and giddy heads: they wil neither giue heed to the good counſell of the wiſe: nor abide within the limits of their owne places, nor will they be pleaſed that any man ſhould endeuour to diſſwade them from dealing in the affairs of other men, But they muſt needs bend to purſue that which they haue diſliked with ſterne faces, and to compaſſe and effect that which they haue conceiued in minde, and affected with eager deſires: yea, & that far beyond that they are able to reach vnto, whiles aſpiring in vaine, they onely commend & glorifie themſelues, and aſſay to tread all other men vnder their feet. But yet this (notwithſtanding) they ſhame not to blaze their good purpoſes, and godly intents. Such a kinde of dealing was taken for an high diſgrace in that noble and eloquent Athenian *Pericles*, who in this reſpect was compared to one *Pileus*, who had woũded his moſt deer friend with his dart, when he thought to haue pearced a wilde beaſt. But I know (as alſo it will bee graunted in all Chriſtian reſolution) that though *Pompey* emulate the renowme of *Iulius Cæſar*, and *Anthonie* deſireth that *Auguſtus* were depoſed, ſo that himſelfe might rule alone: yet after the rule of the lawe of God, and the doctrine of Chriſt, ſuch deuiſes and practiſes ſhoulde bee farre off from Chriſtians. Neither may wee bee deceiued,

Ambition forceth men to break forth aboue meaſure.

Eraſ. in epiſt. ad Adrian. pap. ſuper Arnob.

Pſal. 58.

Some make a ſhew of good when they do euill.

P*erecles.*

P*ileus.*

Pompey.

Anthon.

if we perſwade, that by ſuch means, wee may pretēd to weaken our forraigne enemies, but we ſhall endamage our owne Citizens: we may determine to hurt foes, but wee ſhall annoy our friends: and wee may deſire to pearce others, but wee ſhall wound our ſelues to the heart. Howbeit, when ſuch tragedies bee in action, then endeuour to ſhift off the cauſes of all hard happes from themſelues on others (ſo well conceited are they of their owne integritie, and ſuch is their hard cenſure of other men) in the meane whiles, they endeuour not to ceaſſe the effects by remouing the cauſes. They are much like vnto the deformed perſon, which accuſed the Glaſſe wherein he gazed, and neuer acknowledged his owne defect, nor deformed himſelfe; but brake the Glaſſe in peeces: and they alſo reſemble that foole, which ſtanding crooked in the Sunne, would not lift himſelf vp from the earth, nor conſider from whence that kind of ſhadow came, but accuſed the Sunne as the cauſe thereof. O that the faults could once be acknowledged and confeſſed, that the cauſes of griefes being found out, the cure and amendment therof might ſoone enſue.

The effects cannot ceaſe, vntill the cauſes be taken away.

5 But, alas, this alſo is not the leaſt hinderance (if it bee not one of the greateſt) to true concord and Chriſtian reconciliation; that prophane *Eſau* is encloſed in the wombe togither with holie *Iaacob*, whereby *Hannah* findeth her conceptions to be greatlie encreaſed, her ſorrowes augmented, *Rebekah* good woman groaneth with a double trauaile, and the ſword pierceth the heart of *Mary*. Hence diſtill a thouſand drops of bitter wormwood, & many deep drams of viperous poyſon, as from bitter roots,

Hinderances to peace.
Gen 25.16.
and 25.22.
Luke 2.35.
Heb.13.15.

which thoſe vnquiet heades of either ſort ſo vnſtable as the water, ſo inconſtant as the cloudes, ſo ſubtile as the Serpents, and ſo wilie as the Foxes, haue quaffed forth (though in golden cuppes) to all faculties and degrees, to the great trouble of the Church, and to the decay of the Common-wealth; and (howſoeuer the Daughters of *Hieruſalem* can digeſt it) they be no leſſe noyſome and perilous indeede, then rotten and corrupt members to ſounde bodies: and as a little leauen ſowreth the whole lumpe, and as a little corruption mixed with the ſoundneſſe of the holy doctrine and true Religion: ſo alſo one roote of bitterneſſe, (and on ſuch peſtilent perſons that ſpreadeth and maintaineth the errours of the ſame,) doth very much moue and trouble the Church, and daily diſquiet the family of Chriſtians, whereof the greefe is ſoone felt in the whole, and too late lamented there, where conuenient medicines are not timely prepared and wiſely applyed to ſtoppe imminent inconueniences? The malady is neere deſperate, and extreme ſickneſſe require the like ſhifts: but whereas the maladyes be incurable, this counſaile of the Poet (beeing ſo like to that ſentence of Chriſt, *Marke* 9.44. And to the requeſt of *Sarah*, touching the caſting out of *Iſmael* the mocker, *Gen.* 21.9. And to that aduiſe of *Salomō*, *Cant.* 2.5. And to that deſire of *Paul* in ſuch a caſe, *Gal.* 5.12.) may not be reiected.

Morbida facta pecus totum corrumpit ouile:
Ne medeatur velliquo, vt ſeperanda grege.

Thus Engliſhed.

One tainted Sheepe among the flocke,
infecteth all the reſt.
Take hence that ſheepe from of the flocke,
and that's the medicine beſt.

The magi-ſtrate, the mi-niſter, the houſholder. *Eccl.*11.1.

6 Of theſe matters, the magiſtrate in his place, the Paſtour in his charge, and euerie man and woman in his and her houſe, ought to take due regarde in the feare of God. Neither ſhould any Chriſtian doubt, to caſt forth his bread as on the face of the flowing waters, as *Salomon* ſaide. And that which they cannot accompliſh or performe (when they haue done their beſt in their power) they muſt cōmit vnto that high God *Iehouah*, which with his power made the earth, and with his wiſedome prepared the rounde world, and with his diſcretiō ſpread out the heauens, which onely is wiſe, and eſteemeth all men (as they are in compariſon with him) fooles: and then without al doubt, he will not denie to take vpon himſelfe this thing to redreſſe.

1.*Sam.*25.37 38.

The iudgements of God ouertake the rebellious in their time.

2.*Sam.*16.10

1.*King.*2.46.

Then *Abigail* may entreate for *Nabal*, and *Dauid* may be perſwaded to ſpare him: but yet *Nabals* heart is dead within him as a ſtone, the Lord ſtriketh him for his wickedneſſe, and he dyeth with ſhame. So *Dauid* may reſtraine *Abiſhai* from the killing of curſing *Shimei*, for a time: but yet, the Lord which ſeeth all, and taketh vengeance in a due time, cauſeth *Benaiah* (at the commaundement of *Salomon*) to ſmite *Shimei*, that he dyeth, and the kingdome is eſtabliſhed in the hand of *Salomon*.

7 This thing when the godly do behold, they are the rather moued thereby to feare God, and to ſay of thoſe rebellious people nowe ſubdued:

Beholde the man that tooke not God for theyr ſtrength but truſted in the multitude of theyr Riches, and putte their ſtrength in their malice. And theſe vngodly themſelues (ſeeing howe vainely they haue riſen vppe earely, how much labour they haue loſt about their owne buſie toyle, and now into what miſerie theyr owne wiſedome, theyr great vanities, their inconſtant deuices, their ſingular conceits, and carnall cunning hath caſt them), they ſhall accuſe themſelues of folly, with him that ſaide:

Psal.127.

Ier.23.32.

Iſa.29.15.& 47.10.

Ingenio perii Naſo Poeta meo.
Ingenio experior funera digna meo.

Ouidius pro ſpero.

Lo, thus (alas) haue I now ſlaine,
through mine owne wiſedome, mine owne bane.

8 Therefore, let not *Cham* chop in twixt *Shem* and *Iaphet* to diuide them, for God in time will ioyne them againe, and wring out *Cham* from his vſurped holde. Lette not *Achitophel* counſaile *Abſalom* againſt his Father *Dauid*, contrarie to all equitie and good conſcience: for God wil cauſe *Chuſai* to turne his Aduiſe into fooliſhneſſe, and *Achitophel* ſhall be forced to hang himſelfe for his labor. Neither let *Achan* trouble *Ioſuah* and his hoaſt by his cloſe iuggling any longer: for God will trie him out well inough, and trouble him with a iuſt cenſure. In concluſion, as when an hungrie man dreameth that he is eating, & when he awaketh, his ſoule is empty: or as when a thirſtie man dreameth that he is drinking; and when hee awaketh he is yet faint, and his ſoule hath appetite: euen ſo ſhall the multitude

A caueat for rebellious and vnthankfull perſons.

Ioſ.7.28.

Iſa.29.9.

multitude of all nations bee, that fighteth againſt Mount *Sion*. So let all the Enemies of the Lord, of his Church, and of his holy annoynted, periſh and bee confounded: but let them that loue him, that pray for the peace of *Ieruſalem*, and that liue in godly obedience, be as the Sunne that riſeth in his might: that yet the land may haue reſt, and the fruition of the right peace, full fortie yeeres.

Iudg.5.31.

CHAP. XV.

Happie bee they that proteſt well, and walke accordingly. There be three kinds of Proteſtants.

NOw, how commendable a thing is it, and of al men to be deſired, that thoſe onely which haue taken on them to walke in the kings high way, and to fight vnder the banner of their Captaine *Chriſt* by their Proteſtations; could both containe themſelues therein, and alſo to content themſelues, as they would not ſtart aſide, either to the right hand or to the left hand, from that feare of God and true obſeruation of his lawes, which of them in dutie is required? Surely, the light is a moſt pleaſant thing (as ſaith *Salomon*) and theſe men, being in their choyſe, ſo wiſe as *Mary* was (who ſate at the feete of Chriſt and heard his word) and ſo diligent in doing the works of their vocation, as *Martha* was (who with carefulneſſe prouided for Chriſt and his Apoſtles) doo with a ſweete harmonie of hearts, and right concord of mindes, comfort the

Eccleſ.11.7.

Church, benefit the Common-wealth, and glorifie the Lord in their liues.

And the godly wiſe, which behold them ſo walking and pleaſing God with them, ſeeing that wiſedome is iuſtified of her children, doo moſt ioyfully apply vnto them, & with them, to themſelues, that ſweete conſolation of the Chriſtian Philoſopher.

O fœlix hominum genus:
Si veſtros animos amor,
Quo cœlum regitur, regat!

Boeth. de conſol. philoſ. li. 2. Met. 8.

Oh happie kinde of men are yee, whiles Gods good loue,
So rules your hearts, as heauen high he rules aboue!

And thus ſaith our Lord: *Bleſſed are they that hunger and thirſt after righteouſneſſe: Bleſſed is hee that heareth the worde of God, and keepeth it*: for he is that wiſe man which buildeth vppon the Rocke. Therefore, when the Pſalmiſt in the conſideration thereof, had aſcribed them bleſſed which are vndefiled in the way, and walked in the law of the Lord, he vttered this deſire of his heart vnto the Lord: *Oh that my wayes were made ſo direct, that I might keepe thy Statutes. So ſhall I not be confounded, while I haue reſpect vnto thy commandements.*

Mat. 5. 6, 7. 14.

Pſal. 11. 9.

2 But, there be of them that profeſſe and proteſt with vs too, which yeeld vnto the Lord and his holy annointed, many ſharpe and eager grapes, whiles (hauing their eyes euill becauſe God is good) they verifie that ſaying of the ſame Philoſophers *Nemo facile cum fortunæ ſuæ conditione concordat*: that they can hardly holde themſelues pleaſed with their

Euery talker is not a walker in the way of the Lord.

owne eſtate of life. Therefore abuſing the bleſsings preſently offered them, they do with the craftie *Gebeonites* endeuour to dazle the cleere eyes of *Ioſuah*, with a miſticall vale, whiles by their Cananitiſh conueyances, hydious hypocriſies, and mindes inſaciate, they climbe to pleaſe their haughtie hearts and ambitious heads. Howbeit, they cannot chooſe but bewray their own folly, for ẏ light wil appeare.

Ioſ.9.4 9.

To make a ſhew of good, and to do euill, is an olde leſſon taught by the diuell. *Gen.3.1.*

(This faigning of fealtie, and making ſhew of obedience, when there is nothing leſſe meant then that indeed, is an old leſſon that Satan taught long ago, when in the perſon of a ſerpent he beguiled *Heuah*, and aſſayeth the ſame yet daily among men, reſembling in ſhape, an angel of light. But good hope aſſureth the godly well-wiſhers, that the ſeer of al ſecrets, & gide of all gouernors will from time to time diſcouer both the one and the other, by pulling off the vizards frō diſſemblers faces, as in times paſt he hath done to many of them, that ſometimes ſate in the higheſt mountaine in the view of terrene kingdomes, and ſemblable renowne, whom after theyr moſt daſtardly yeeldings to Satans aſſaults) he hath deciphered to their ignomie and perpetuall ſhame. For his holy wil and decree is, that *Hagar* the bondwoman, and *Iſmael* her ſonne, ſhal both be caſt out of *Abrahams* houſe, that *Iſaak* the ſonne of *Sarah* may be & remain the only right heyre. But to paſſe ouer many ſuch ambagious circumſtances (without ſhame or offence to the true Chriſtian be it ſpoken) among too many of them that paſſe vnder the title Proteſtants in this time, *Vileſcunt quotidiana*. The word of God which is daily preached is loathſome vnto them. The miniſters of the Goſpel liue in contempt:

tempt: The truth is not eſteemed: the preſent peace is vnpleaſant: The quiet gouernmẽt is diſliked: Righteouſnes is not entertained: holines hideth her face: faith is famiſhed: hope is quayled: charitie is cleane put out: men be ingratefull for all the good things enioyed: they be diſcontented, & groane for that whereof they know not the experience, in the diſdaine of yͤ which they haue liberty to vſe to their profit. And in a word, they declare thẽſelues to be without yͤ true zeale & the fear of god, which at no time wil neglect the obſeruance of his commandements. Vnto ſuch ſaith *Bernarde*: *Qui vobiscum virtutibus, qui Dei virtutẽ Chriſtam ignoratis? VVhat right haue ye in vertues, which are ignorãt in Chriſt the vertue of God?* yea, vnto them ſaith God himſelf: *VVhat haſt thou to do, to declare mine ordinance: that thou ſhouldeſt take my couenant in thy mouth: ſeeing thou hateſt to be reformed, and haſt caſt my words behinde thee.*

In Cant. ſer.22.

Pſa.50.16.17

3 But of Proteſtants we may diſtinguiſh, for of them there be three ſorts: that is to ſay: 1. A ſingle Proteſtant. 2. a Chriſtian proteſtant. 3. a formal proteſtant. The ſingle proteſtãt anſwereth to his title in this, that hee maketh declaration of his mind in any matter whatſoeuer, for yͤ better conſeruation of the right, & notwithſtãding of the wrong, either generally in any ſort, or ſpecially before witneſſes: or in that that he manifeſtly denoũceth the thing wherof men are to take heed, & yͤ which ought to be done: or that hee proteſteth boldly the truth of a matter doubtfull or in queſtion. And this title is diriued from the latin Verb *Proteſtor*, to proteſt, or witneſſe openly. The name of Chriſtian proteſtant, was firſt vſed in *Germany* (as *Sledan* noteth) then when as the Princes Electours openly withſtood that vngodly

Three ſorts of Proteſtants.
1. A ſingle proteſtant.

2. A Chriſtian Proteſtant.

decree which Antichriſt made againſt the Goſpel of Ieſus Chriſt, in the yeere of our Lord 1529. vnto whoſe proteſtation certaine of the cheefe Cities of *Germanie* did alſo ſubſcribe. And he is aright chriſtian Proteſtant, who in the feare of God and honour of his Prince, doth witneſſe, ſubſcribe, and proteſt againſt the vngodly decrees, damnable doctrines, and filthie abhominations of Antichriſt. Hee is a good proteſtant, which acknowledgeth and confeſſeth the doctrine of Chriſt for his true wiſedome; the mercy of Chriſt for his true righteouſneſſe: the life of Chriſt for his true holyneſſe: and the death of Chriſt for his true fortitude. He is a true proteſtant, that taketh the truth in hande for his cauſe, dealing truely therein, and tendeth zealouſly to the peace of the Goſpel of Ieſus Chriſt. He is a true proteſtant, which is like that true Iſraelite, whoſe ſpeech agreeth with the truth, whoſe hand conſenteth with his heart, whoſe walking concorded with his talking, to the glorie of God. This is that ſheep which heareth the voyce of the true Paſtor; that little one which beleeueth in Chriſt; that wiſe virgin which wayteth for the bride, with a burning lampe in her hand; and that gratefull gueſt which commeth to the wedding with his marriage garment. This is that Chriſtian, which taketh vp the croſſe, his maiſters recognizance, and *followeth the Lambe whereſoeuer he goeth.* This is that ſouldier, which hauing taken on him τὴν τοῦ θεοῦ πανοπλίαν, *All the armour of God, wherewith hee is ſtrong in the Lord, and in the power of his might,* ſtandeth and fighteth not againſt peaceable men, true dealing men, plaine and honeſt perſons, and the Chriſtian brethren: but againſt *Rulers, againſt*

2. *Tim.* 2.3.4
Eph. 6.

powers, againſt the worldly gouernours of the darkneſſe of this world, againſt ſpirituall wickedneſſes in the heauenly places. That is, againſt Antichriſt, and all his miniſters: againſt the diuell, and all his Angels. This is that proteſtant, which knowing that the ende of his Redemption is, *To ſerue God in holineſſe and righteouſneſſe all the dayes of his life*, though hee hath receiued a kingdome immoueable: doth endeuour himſelfe accordingly to ſerue God with reuerence and feare, and dayly expecteth the reuelation and glorious libertie of the ſonnes of God, with continuall praier, and this heartie deſire: *Oh come good Lord Ieſu.*

Luke 1.75.
Heb. 12.
1.*Pet.*2.16.
*Rom.*8.

4 Such a Proteſtant was *Nathanael*, whom Chriſt himſelfe commended for a true Iſraelite without guile. Such an one was *Apollos*, who aided them much that beleeued through grace; who mightily and that openly confuted the Iewes with great vehemencie, ſhewing by the Scriptures that Ieſus was Chriſt. Such a Proteſtant was *Paul*, which kept backe nothing that was profitable for the Church: but had ſhewed and taught them openlie, *witneſsing* to the Iewes, and alſo to the Greekes, the *Repentance* that is towards *God*, and the faith which is towardes our *Lord Ieſus Chriſt*. And from this his dutie (hauing ſet God before him) he was not mooued, neither accounted hee his life deare vnto himſelfe, ſo that hee might fulfill his courſe with ioy, and the miniſterie which hee had receyued of the Lorde Ieſu, *to teſtifie the Goſpel of the Grace of God*. Such a Proteſtant was *Nichodemus*, who did not onelie come to Chriſt; but alſo witneſſed the trueth, and defended his innocencie before the high Prieſts and Phariſees, with-

Nathanael was a good proteſtant
Iohn 1.47.
Apollos.
Acts 18,24.
Paul.
*Act.*20,18.
Nichodemus.
*Iohn.*3.1.
The blind man.
Iohn 7.50.
and 9.30.

out feare: Such a Proteſtant was hee, which being borne blind, and reſtored to his ſight, both beleeued and worſhipped Chriſt, and teſtified, and mightily reaſoned for him againſt the malignitie of the ſpitefull Iewes: and ſuch a Proteſtant was *Stephen*, who, for his good proteſtations was woorthilie called πρωτομάρτυρ. That is, *The firſt Martyr or witneſſe of Chriſt*, which ſealed his teſtimonie with his blood. But aboue all others, *Chriſt* himſelfe was the *worthieſt Proteſtant*, who, as he in all things ſubſcribed to the will of his heauenlie Father, and made the beſt Confeſsion that euer was made, before *Pontius Pilate*, when hee teſtified, that *He came into the worlde to beare witneſſe vnto the trueth, and that all they which are of the trueth do heare his voyce*: So alſo hee ſealed and confirmed this Teſtimonie with his moſt precious and innocent blood, as neceſſarie it was for him to doo, ſeeing that the Lorde GOD required not *Burnt Sacrifices, but a Bodie*, which this Ieſus offered vp, according as hee had ſayde, *I am readie to doo thy will, O God, as in the beginning of the Booke it is written of mee*. And thencefoorth all they which beeing enflamed with an holie zeale, and in the feare of GOD haue confirmed their doctrine and teſtimonie of Ieſus by bearing of his recognizaunce (I meane the Croſſe of Chriſt) haue beene woorthilie entitled Martyrs. That is, *VVitneſſes*, or (as I may ſay) *Chriſtian Proteſtants*, of the Greeke Verbe μαρτυρεῖν. To teſtifie, to witneſſe the trueth of the Goſpel, without feare or fainting, euen vnto the death. Theſe bee the true Martyrs, and true Proteſtants. *Theſe haue their prayſe*, I ſay, *not with men, but with GOD*: in

Stephen the Protomartyr. *Act. 6. & 7.*

Chriſt the worthieſt Proteſtant.

Martyrs are Proteſtants.

whoſe ſight their blood is precious, and they bee in their death bleſſed.

5. The formall Proteſtant.

The *formall Proteſtants*, beeing of an other minde, are not conformed to this rule: For notwithſtanding they ſeeme to ſpeake in the language vſed in this time: yet loue they to liue after the manners of the corrupt olde time: but not according to theyr manners whome *Fauorinus* the Philoſopher woulde that men ſhoulde followe: howſoeuer they ſpeake and would be eſteemed. In this, they rightly reſemble them, who bowing their knees before Chriſt, ſayd, *χαῖρε. Haile King of the Iewes:* but mocked him, and drenched him with bitter vineger. For, notwithſtanding their proteſtations, they be (in verie deed) blaſphemers of Ieſus, and tormentors of his poore diſciples. The libertie of the ſacred Goſpel they vſe for a cloake of malicioúſneſſe, and not as the ſeruants of Chriſt. They are therefore well like ſome of thoſe in *Iudæa*, but not like the right Iewes: for all thoſe in *Iudæa* were not the true Iewes: for had they beene true Iewes, Chriſt would not haue reproued them ſo ſharpely for their great hypocriſie, and likened them to painted Sepulchres. Neither would Saint *Stephen* haue called them ſtiffe necked, & of vncircumciſed hearts and ears: nor would *S. Peter* haue called them murtherers of the iuſt: nor would the holy ghoſt by the miniſterie of *Iohn* haue ſo vehemently reprooued them, and haue cenſured them of the Synagogue of Sathan. Such kinde of Proteſtants through their vnnaturall degeneration and Apoſtacye, are rightlie noted among thoſe Monſters, which Nature ſo much abhorreth, beeing therefore not

Mat.27.29.

2.*Pet.*2.16.

Acts 2. & 7.
*Reu.*3.

Counterfait proteſtants likened to Lucifer.

vnaptly likened to the cankred Apoſtate *Lucifer*, altogither ſo contrarie to that light and beautie, which his name noteth. Thinke they, it is not true that the Spirit ſayth: *I knowe thy workes! I ſee thy thoughts!* And doo they imagine, that the ſearcher of the hearts and reynes, will not ſet in order before them all that they haue done? Bee not deceiued: God will not be mocked: but know for a ſuretie, that euerie man ſhall reape according to that which hee ſoweth. Haue a care therefore to ſowe good ſeedes, that yee may reape thereof good fruit.

In lib. de conſider. ad Eugen.

6. To theſe kinde of Proteſtants it is made applicatorie that Song of *Bernarde*, which is wholſome enough, howe harriſh ſo euer it ſoundeth, and includeth them within the rabble or number of monſters. Neither feared hee to write it to Pope *Eugenius*. *Monſtroſa res eſt, &c. It is a thing monſtrous* (ſayeth hee) *to haue a chiefe place, and a minde baſe: to bee higheſt in ſeate, and loweſt in life: to haue a vaunting tongue, and idle handes: much talking, and little walking: to haue a countenaunce of grauitie, and workes of leuitie: to bee in great authoritie, and to bee ſubiect to a nodding inconſtancie.* As if *Bernarde* would haue ſayd in a woorde: To make a great ſhewe of holineſſe, when men be moſt diuelliſh, is a thing moſt abhominable before God and good men. It is then certaine, that all they which beare one title or name, are not by & by of one condition, nor children of the ſame parents, nor ſouldiours vnder one Captaine. And it is no maruayle that alſo in theſe dayes, manie of them which paſſe

vnder the title *Proteſtants*, haue beſides that onelie title, nothing, or verie little belonging thereunto. But ſhall they therein bee holden guiltleſſe? No, no. If the Scribes and Phariſees, which were ſayde to ſitte in *Moſes* Seate, and pretended great holineſſe, and zeale, for the lawe and Traditions of theyr Fathers, and could not eſcape the commination of that woe, and terrible vengeance which to Hypocrites is due: Alas, then, to what heauie doome bee ſuch appoynted, as vnder a faire proteſtation and ſhewe of perfection, will neyther faſt, nor pray, nor giue almoſe, nor yeeld tythes, nor tributes, nor yeeld any manner of true obedience to GOD, or their Prince, or anie way performe any of the workes of Chriſtian charitie? And to what thraldome bee thoſe appoynted, that rather dedicate themſelues dayly and hourelie to heynous perfidies, thefts, piracies, ſacrileges, ſimonies; to enuie, ambition, auarice, backbiting and ſlaundering: to periurie, lecherie, luxurie, pride, and idleneſſe: to gluttony, drunkenneſſe, ſtrifes, iniuries, and wickednes? are not theſe the things that pollute a man? do not theſe matters confound him vtterly? and are not manie towns, cities, countries and kingdomes, ſpoyled and quite waſted through theſe inormities? Then what can ſuch perſons expect and looke for beſides ſuch deſtructions? Surely nothing at all. And yet, as men that haue no feare of God, and ſo no religion, they dread not thoſe vnhappie euents, vntill they come: but ſitting downe in the Chayre of Peſtilence, wherein they ſcorne God, and all godlineſſe, they liue without feare, and die without hope.

7 I ſlaunder not the title or name of *Chriſtian Proteſtant*, no more then *Paul* did offend the Angels of GOD, when he ſayde, that *Sathan transformeth himſelfe into an Angell of light.* The Lorde which ſeeth the ſecretes of all hearts, knoweth well that I rather reuerence and honour the *right Proteſtant* with all mine heart. And I am ſorie, that ſo noble a name ſhoulde bee impoſed on ſuch perſons, as doo iniuriouſly vſurpe thereon, abuſe and prophane it, to the high diſpleaſure of God, the diſcredite of the Goſpel, and the offence of good men, in ſuch their groſſe palpable abhominations: But this is the nature and policie of the olde Serpent, wherein, hee is moſt willing that his children ſhould immitate and follow him, who being aſhamed to ſhew himſelfe as hee is, taketh on him the beautifull face of an Angell of light: who hateth the light, becauſe hee dooth euill, and who knoweth it to bee the eaſieſt way to beguile: for as treaſons are committed vnder truſt, ſo are great annoyes compaſſed vnder the cloake of honeſtie. There is no ſuch fooliſhneſſe, as that which hath a ſhewe of wiſedome: no ſuch ſinne, as that which is coloured with righteouſneſſe: no ſuch filthineſſe, as is faced with holineſſe: no ſuch thraldome, as that which pretendeth libertie: neither are there like abhominations perpetrated and and wrought in all the worlde, as thoſe which beare a ſhewe of the feare of GOD, and Religion. VVoulde to God that theſe groſſe enormities were not founde among them that bee called Proteſtants! VVoulde to God, that rather trueth, fayth, righteouſneſſe, holineſſe, charitie,

zeale, knowledge, and the feare GOD indeed, might yet one day, bee more familiar, and of greater eſtimation amongeſt men; as thoſe good giftes, which the more common they bee, the better, by ſo much the more they appeare to be in the eyes of all good men! Then might not our dreade bee ſo great, ſeeing wee ſhoulde not neede to feare ſuch dreadfull euents, as thoſe heynous ſinnes engender in all ages, among all Nations.

8 The Lorde God of Iſrael ſaydethus of the Iſrailites: *The more they encreaſed in multitude, the more they ſinned agaynſt mee.* VVhat followeth? *Therefore I will change their honour into ſhame.* Againe: *Hoſe.4.3,4, 5,6,7.* *For as much as thou haſt forſaken the Lawe of thy God, I will alſo forget thy Children.* Heere is ſorrowe: heere is woe inough: yet worthilie threatned on ſuch a viperous broode.

This entended the Prophet *Iſaiah*, when hee ſayd: *The Lorde ſhall ſhaue the heades of the Daughters* *Iſa.3.* *of Syon, and ſhall diſcouer their filthineſſe:* Therefore ſayde our Sauiour thereof: *O ye Daughters of Hieruſalem, weepe not for mee: but weepe for your ſelues, and your children.* And he added the reaſon, namely, that great miſerie and ſorrowe ſhoulde ouertake them, which indeed came to paſſe vpon them, about fortie yeares. And of ſuch a plague the Prophet *Amos* forewarned them, when hee ſaide, that except they *Amos.5.13.* did ſeeke good and not euill, that they might liue, *there ſhould bee mourning in all ſtreetes, and they ſhoulde ſay in all high wayes, alas, alas: and they ſhould call the husbandmen to lamentation, and ſuch as coulde mourne, to mourning.*

God reproued and threatned his owne people for their wickedneſſe.

Now let vs conſider (I beſeech you) what theſe were, whom the Lorde ſo reproued and threatned with theſe plagues and wo: were they of the Gentiles? No trulie: they were of Iſrael, yea, of *Syon.* They were thoſe whome the Lord had enriched with bleſsings far beyond all their neighbors: For *he had not dealt with anie Nation, as he dealt with them in his mercie.* And what did they? As perſons moſt ingratefull, they did not any way beautifie, but euerie way pollute *Syon* gates. The more that God expreſſed his loue towards them, the more they daily prophaned themſelues in the abuſe of his bleſsings. They ſaid, with that ſon in the Goſpel: *Father, we wil go forth at thy commaundement, and worke in thy Vineyard:* But yet they performed their promiſe nothing at all: but went a whooring in their owne inuentions, and forgat him that had exalted them, and diſdained that right godlie humilitie which beautifieth them that enter into *Syon* gates. Therefore (as it was meete) hee which adorned them, bereeued them of their garments, made them naked againe, and diſcouered their ſhame, to their horrible confuſion. A notable example to terrifie them, that nothing regarde how they abuſe thoſe excellent bleſſings of the Lord, in their wicked & vngodly waies, and ingratefull hearts! Oh that it might pierce and enter into the hearts of thoſe our carnall Goſpellers, who though they cannot denie, but acknowledge Gods great goodneſſe towards them, do neuertheleſſe, eate with the gluttons, drinke with the drunkards, liue with the adulterers, ſweare with the blaſphemers, robbe with the theeues, kill with the murtherers, ſting with the backebyters, that

VVee muſt hereby take heede, not to abuſe the gifts of God.

ſo; they might bee fearefull to beare the diuell in their hearts, whiles they hold Bibles in their hands: and learne, that it were much better that they were ſtone cold, then that (like thoſe ſtinking ſnuffes whoſe lights bee lately quenched) they ſhould by their warmeneſſe continue their loathſome ſauour, ſo hatefull to God, and offenſiue to good men.

9 Surely, when they haue euery way aſſayed to ioyne God and Mammon in concord, and to combine Chriſt & *Belial* together in loue (becauſe they loue the world, and would ſerue to the time) they ſhall well perceiue by the manner of Gods iudgements vpon them, that he doth ſee theyr harts, doth know their deuiſes, and meeteth with them therein well inough. For though they once ſaide in theyr hearts, *VVe be rich and encreaſed with goods, & haue need* Reu.3.15.
of nothing. Yet now they ſhall know themſelues, to be *wretched, and miſerable, and poore, and blinde, and naked.* And when all theſe things ſhal be well accounted, & the reckoning truely made, they wil change their opinions, and will not ſay (with him that hath bought a good peni-worth) *It is good, It is good*: but with him that hath not money inough to pay for that which is bought: *Deere, deere*, it is too deere, and I had it at an vnſeaſonable hande. What good Pro.20.14.
hath all our toyle brought vs? But whiles this wages is made ready for them, by him which rendreth to euery man according to his deedes, they ceaſe not to ſinne yet more and more, and that becauſe they loue and take pleaſure in the vaine and tranſitorie things of this world, which they eſteeme farre beyonde the treaſures and pleaſures of the Kingdome of heauen, and which they worſhip

ſhip before the higheſt God. And although that it be true, which *Auguſtine* ſayd, *Laudabilior eſt animus cui nota eſt infirmitas propria, &c.* That is, that mind to whome his owne infirmitie is knowne, is more to be prayſed, then hee which neglecting that, ſearcheth out the walles of the world, the wayes of the ſtarres, the foundations of the earth, and the pathes of the heauens: yet they (in theyr conceit) are wiſer then all theyr inſtructors, neyther will they know their owne infirmitie. And therefore, we may pipe to them, but they will not dance: we may teach them, but they will not learne: yea, as the foole, which though he be brayed in a morter like firmentie corne, will not for all that forgo his fooliſhnes: they wil not be perſwaded to know themſelues, theyr owne condition, their ſickneſſe, theyr danger, their miſerie, their imminent deſtruction, and euerlaſting woe.

Adulators are occaſions of mens often ſlidings into ſinne.

10 And into this miſerable caſe many the more be pleaſantly drawne by the Adulations and ſeductions of thoſe immitating Apes, (I meane Flatterers) which beeing (indeede) of no Religion, but Epicures, Atheiſts, meere deriders of all holy worſhippe, zeale, and diſcipline, and the verie polipragmones of Sathan, to beguile men and to take them in their ſnares, haue learned ſuch a peſtilent Arte, and guilefull Sophiſtrie, as ouerthroweth all other laudable Sciences. They learne of the *Camælion* to counterfeit all colours ſauing White, and in theyr dealings ſhewe all things ſaue honeſtie. They learne of the reſounding Eccho, to ſooth them cunningly with yea Sir, no Sir, whoſe fauour they ſeeke to obtaine.

Camælion.

Eccho.

They be among the Iewes, as Iews: with the Gentiles as Gentiles: with Proteſtants, they bee as Proteſtants: with the Papiſtes, as Papiſts: with Neuters, they bee Neuters: with them that ſpeake well, they bee as good ſpeakers: and with them that ſpeake euill, they will alſo ſpeake euill, euen of thoſe things, and of thoſe perſons they knowe not: and what things they knowe naturally, as Beaſtes that are without reaſon, in thoſe things they corrupt themſelues. They alſo rightly reſemble thoſe in the Fable, which worſhipped the Golden Image that the Aſſe bare on his backe (whereof the Aſſe waxed proude, thinking that all that worſhippe was doone, not to the Image, but to himſelfe) for theſe perſons reuerencing onely the Wealth, credit, power, and authoritie of them whome they Adulate, doo beare them in hande, that all theſe fayre wordes, obſequies, and worſhippes yeelded by them, onely vnto the perſons for theyr goodneſſe, qualities, and vertues. And in regarde thereof, they giue Titles vnto many of them moſt falſely. They call him wiſe, which is as fooliſh as *Nabal* was: They call him righteous, which is as wicked as *Achab* was: They ſay, that hee is louing, which is as enuious as *Cayn* was. They call the Prodigall man, Liberall: the Couetous man, frugall: they call him a boon companion and a good fellow, who is a Theefe, a Whoremaiſter, a glutton, a drunkard.

Iud, ver. 10.

The Fable of the Aſſe.

Theſe doo likewiſe reſemble the craftie Foxe, which, ſeeing that the Crowe hadde in her Mouth a morſell of Meate, commended

her

The fable of the foxe and the crow.

her for her ſweete note in ſinging, and requeſted her to ſing: this when the Crow aſſayed to do, ſhe opened her mouth and let fall that morſell; which the foxe catching, ranne his way with it. So, ſaith the Apoſtle, *they reuerence men for aduantage ſake.* Neither let they to further the deſtruction of them whome they perſwade, in ſuch ſort, as the fowler deſtroyeth thoſe birds which hee allureth to his ſnares, by his ſweete whiſteling. Theſe bee they which (as *Auguſtine* ſaid) doo binde men in their ſinnes, and drawe ſinnes vnto them (as ſaith the prophet) with cords of vanity. Theſe be thoſe *Syrenes* (ſaith *Hierome*) which haue deadly ſongs to drown men in ſin, of whō men ſhould be very heedy, and carefull to eſchew them, as the ſtrongeſt poyſon, and the ſoreſt perſecutors. For it is true, that (as *Auguſtine* ſaith againe) *Plus ſequitur lingue adulatoris, quam manus perſequentis.* More cruell is the flatterers tongue, then the perſecuters hand. Therefore againſt them praieth *Dauid*, who had of them ſufficient experience: *Lord, keepe mee from the ſnare and grens of the workers of iniquitie, that theyr ſmooth Oyle, and pretious balmes breake not myne head.*

Aug. *ſuper Pſal.* 9.
Iſa. 5.
Hier. ad Celam.
Aug. ſuper Pſal. 69.
Pſal. 141. 5. 9

Chriſt was no flatterer.

12. They neuer learne this art of Chriſt, for hee neither flattered any man, nor liked of them that vſed it; but he commended the truth vnto his diſciples, hee liketh them that ſpeake the truth to theyr neighbours. When Chriſt would commend and prayſe *Iohn the Babtiſt* hee did it not without good reaſon, conſidering his office and rare vertues: neither did he ſo commend him either in ẏ preſence of *Iohn* or *Iohns* diſciples: but when they were departed from him, then *hee ſpake to the people concerning*

Mat. 11. 7.

Iohn: By the which, he freed himſelfe of all ſuſpition of flatterie, and gaue none occaſion of vaineglorie to *Iohn*. But this art of adulation was inuented by the Serpent, which by the ſame beguiled both *Adā* & *Heuah* in Paradice, to their ouerthrow, and to his owne damnation. *Elihu* in *Iob* conſidering this, ſaide: that *he would giue titles to no men*: and he alleadgeth a reaſon: *Leaſt my maker ſhuld take me away ſodainly*. He ſaw that ſuch perſons as imitated the Serpent, were with him to be damned by vertue of the curſe. And therto concordeth that ſaying of the prophet *Iſayah.5.20.23*. *VVo be vnto them that put light for darkeneſſe, and darkeneſſe for light. That iuſtifie the vngodly for rewardes.* For as a flame of fire deuoureth the ſtubble, and as the chaffe is conſumed of the flame, ſo ſhall their roote be as rottenneſſe, and their bud ſhall riſe vp like duſt: that is, both they and their poſteritie ſhall periſh: and they that cauſe other to go aſtray ſhal come to ruine. Therfore happie be they that do neither adulate others, nor be by others adulated: but that edifying themſelues in their moſt holy faith, and praying in the holy Ghoſt, do keepe themſelues in the fauour, loue, and feare of God, which euer hath, doth, and will, commend & worſhip them, that ſerue him in holyneſſe and righteouſneſſe. For theſe men haue neither iuſt cauſe to be angrie with themſelues, and to bee ouercome with furie, as thoſe others be occaſioned, which haue bin led as birds to the ſnare, and fooles to the torment: nor ſhall they bee moued to execrate and curſe others, as thoſe be conſtrained to do, which in the middeſt of their miſeries, doo call to minde by whoſe ſubtiltie and guile they haue beene drawne into theſe their endleſſe calamities and woe.

VVho inuented the arte of flattery.

Iob.32.21.22.

Prou.17.15.

Prou.28.10.

Hiero. ad Demet.

CHAP.

CHAP. XVI.

The example of ſome particular parts of title Proteſtants.

Num.23.22. ALthough there was a time when
(as *Baalam* ſaide of the Iſraelites)
God founde none iniquitie in Iaacob,
nor ſaw tranſgreſſion in Iſrael: yet
did the Lord complaine againſt
the Iſraelites, not onely by *Moſes,*
Deut.32.5.6 but alſo by the Prophet *Iſayah:*
Frowardly haue they done againſt him (ſaith *Moſes*) *by*
their vices, not being his owne children, but a wicked and a
froward generation. And therefore he thus expoſtulateth:
Do ye ſo rewarde the Lord: O thou fooliſh Nation
Iſa.1.2.24. *and vnwiſe? Is not he thy father that hath bought thee?*
hath he not made thee, and ordained thee? And thus ſayth
the Lorde by *Iſayah*: *I haue nouriſhed and brought vp*
children, and they haue done vnfaithfully againſt me. And
therefore he ſaith againe. *Ah, I must eaſe me of mine*
enemies, and auenge me of mine aduerſaries. Euen ſo in
theſe latter times, we may eaſily deſcrie, but not eaſily
beare, among ſuch as ſeeme to be of *Iſrael,* and
make faire proteſtations of Chriſtianitie, ſuch kind
of perſōs as not only *Moſes* & *Iſayah* had to do withal;
2.Pet.2.13.14 but alſo ſuch as both *Peter* and *Paul* do ſpeake of,
2.Tim.3. when they allude to the wordes of Chriſt in his Sermon
Mat.25. of the laſt dayes, to the great greefe of the godly,
and to the ſhadowing of the Goſpel of Chriſt among
men. And ſurely, as *Paul* once ſayde, and now

without ſorrow of mind, after the Poet *Epimenides*, touching the particular nature and condition of the Cretians; ſo I am ſorie to ſee, howe neere Engliſh men verifie that olde Prouerbe, in their vnthriftie natures and euill conditions.

Tit. 1,12.

Krētes aei pſeuſtai kaka theria gaſteres argai.

The Cretes are liars, bad natured beaſts, and ſlow bellies.

Epimen.

2 And I preſume, when other men haue with me examined the particulars, they will confeſſe the ſame: for howſoeuer it be, it is true that *Symons* periurie, *Iudas* trechery, & *Ananias* hypocriſie take ſuch large rowme, that this counſaile, *Take heed thou truſt no man*, is holden for the verie ſtrength of wiſedom, euen among brethren, families, friends, & acquaintances: yea, betweene father and ſonne, mother and daughter. For what credit can a man repoſe there, where no truth is: Truſt ſtandeth on truth: where there is no truth, there can be no credit at all: there though men ſweare, they ſhall not bee beleeued. And this is that which lyars and breakers of promiſe gette, that men will not beleeue them, nor put truſt in theyr wordes and promiſes, though they happily report a trueth, and intend to performe the worde neuer ſo conſtantly: for as the craſed glaſſe or veſſell is euer ſuſpected, though it may perchaunce containe ſome kinde of licour for a time: ſo are they a kinde euer doubted of, touching any truth or aſſurance of theyr worde, who haue once fayled the ſame. The Poets haue remembred *Caſſandra*, the Daughter of *Priamus*,

There is litle fayth and truſt among men.

Epicarmius.

He that wil be truſted muſt not lie.

Caſſander verg.

for an example of this thing, who (as they tell) for breaking off her promiſe made to *Apollo*, had this puniſhment laide vppon her, that *ſpeake ſhe neuer ſo truely, no man ſhould credit her words.* And the moſt part, conſidering how little men eſteeme of honeſty and plaine dealing, doo willingly admit *Demoſthenes* cenſure, when being aſked what thing he thought to be of moſt efficacie in ſpeaking (among the Athenians) anſwered [illegible] *Hypocriſie*: and being yet further asked againe, and again, what thing was of the greateſt force in ſpeaking, he ſtill anſwered *Hypocriſie.* Therefore men bee moſt fearefull to truſt further then they ſee (as the prouerbe is) though they deepely ſweare before theyr faces, and haue no leſſe colour howe to couer their miſchiefes vnder the beautifull verniſh of honeſtie, religion, and truth. This practiſe is in no ſlender regarde, beeing taken for a way moſt ſafe and ſure among men, which alſo the heretike *Priſcillianus* thought the word of God confirmed, and that in ſome caſes lying was not forbidden, nor diſſimulation to be eſchewed, but was a thing tollerable inough euen among Chriſtians. Alas, where is faith? where is truth? Shall Chriſt come (indeed) and finde neither faith, nor truth vpon the earth? yea, yea, for himſelfe hath ſayde it, to the ſhame and condemnation of ſuch perſons.

Valer. max. li. 7.

VVhen men make ſhew of that which is not, nor minde not to performe.

Priſcillianus the heretike.

3 Next, it is noted, that *Thraſo* beareth no meane ſway: he walketh after the fleſh: he ſtandeth not a little on his own valor: he ſpeaketh ſwelling words of vanitie, being proud, heady, high minded, couetous, a louer of himſelf. Howbeit, he can ſometimes reſemble *Iacob* in voyce, though with the rough handes of *Eſau.* Alas, who euer thought to ſee ſo

Thraſones proud boaſters

Eſau.

many of theſe in this age; and againe, ſo few of them that in Chriſtian charitie are contented to couer the multitude of ſinnes? *Peter* himſelfe (though a Paſtor of the Church) ſpeaketh words of vanitie, he is ready to ſtrike with the temperall ſword, and therewithall to note his fellow *Iohn*, touching his maner of walking, with a curious and diſdainful eie, when as he himſelfe ſhould rather remember howe hee aſſaied to hinder his lord and maiſter from his godly purpoſe, when hee ſhould haue furthered him therein: howe himſelfe ſlumbred then, when hee had moſte neede to watch with his Maiſter: howe himſelfe denied his Maiſter three times, when hee ought to haue confeſſed him, and haue repented thereof. What is this *Peter*? Is this *Symon Barionah*? Nay, this is rather Sathan, as Chriſt called him, when he bad him go behind him. Thus (indeed) is one mā moſt ready to make another man a publike example with open mouth: and one brother diſplaieth his full deſire of reuenge on another brother, reſembling not onely *Thraſo*, but alſo that heathen *Achilles*, who (as the Poet ſaid) expreſſed his furie againſt his foes, being as ſweete to himſelfe as hony melting vnder his tongue. I ſay not they reſemble that valiant captain in his famous nature and prowesse, but in furie and reuenge, as if in ſtead of being angry without ſinne, they might deſire a reuenge for ſinne, and thirſt after the blood of them, whom they hate and diſdaine in their pride: as if they might without offence to God, and breach of charitie, hate one another, face, threate, and beate one another, yea, and kill one another of them. To this they bee willing to pike occaſi-

P*eter.*

Sathan an hinderer.

Achilles.
Homer.

P*ſal.*4.

The fable of the wolfe and the lambe.

ons agaynſt their brethren, as the Woolfe in the fable did agaynſt the ſielie Lambe, when he dranke beneath him in the Riuer: whoſe Logicke they can choppe better then anie good diuinitie: *Hee drinketh when I drinke: Ergo, hee troubleth the the water whereof I drinke.* And yet they retaine the title of Chriſtians.

4 If they had anie reſpect to the commaundement of Chriſt, the good leſſons and examples of holie men, and the woorthineſſe of the Goſpel, they woulde bee more wiſe, and expreſſe better fruits to declare their Religion. Touching the reuenge of iniuries giuen & taken, *Salomon* counſelleth: *Say not, I wil recompence euill for euill* (that is not good) *but waite vppon the Lorde, and hee ſhall ſaue thee.* Chriſt teacheth: *Reſiſt not euill*: For this worde, *An eie for an eie, a tooth for a tooth,* was ſpoken for the Iudges, and not that it might bee lawfull for euery man to apply it to the reuenge of his priuate quarrell. He ſaith againe: *Loue your enemies.* For that ſaying, *Hate your enemies,* was added to the wordes of the lawe, by the falſe expoſitors of the ſame. And *Paul* exhorteth thus: *Auenge not your ſelues: but giue place to the backebiter, for it is written, vengeance is mine: I will repay, ſayth the Lord.* For as nothing better beautifieth a Chriſtian, then humilitie, loue, mercie, courteſie; ſo is there not anie thing that more diſgraceth him, then pride, hautineſſe, boaſting, diſdain, wrath, vengeance. Therefore when the wiſe woman *Abigail* the wife of *Nabal*, had pacified *Dauid*, and turned away his diſpleaſure conceiued agaynſt her huſband, *Dauid* was right glad in his heart, prayſed the Lorde, and called her and her counſaile bleſ-

*Pro.*20.22.

*Mat.*5.39.

Rom.12.18.19

ſed, in that ſhee had ſtopped him from his purpoſe of ſhedding of blood in his wrath, which might (as hee thought) haue tended to the diſgrace of his profeſsion, and to the diſpleaſure of God.

1.Sam.25.32. 33.

5 But let vs proceede: Oh good Lord! how few finde wee of the one ſort, that are readie to take vp with King *Alexander*, the Harpe of *Achillis* to play on? And howe fewe finde wee of the other ſort, that make right good melodie on *Dauids* Harpe? But on the Harpe of *Paris* the *Troian*, how manie of either ſort finde wee to twang moſt odiouſlie? they endeuour not with *Hercules*, for the loue of Ladie *Arete* to reiect the hagge *Kakia*, but with *Sardanapalus*, in the loath of *Arete*, to embrace *Kakia*. Few be giuen to actiuitie, leſſe to godlineſſe: too manie (as enemies to God, and foes to all vertues) are bent to luſt, to loue dalliaunces, and luxurie.

More be giuen to luſt, then to actiuitie and godlineſſe.

Ἀρετὴ: vertue. Κακία, vice and pleaſure.

Gens inimica Deo.

And this kinde of Muſicke is without meaſure delighted in with them, both in youth and age, to the honour of *Bacchus*, and *Venus*, moſt farre off from that honeſt ſhamefaſtneſſe, and abſtinence, which to women is beautie, and to men an ornament; and which beeing wanting in either, they care not what wickedneſſe they commit? *Quantas Leones domuit vna infirmitas delicata: id eſt, luxuria? What mightie Lions* (ſayth *Auguſtine*) *hath one delicate infirmitie, namely, luxurie tamed?* Which though vile ſhee be and wretched, yet ſhe maketh her prayes of great and valiant men. This flattering euill, is eaſier to bee accuſed, then to bee eſchewed.

Aug. de doct. Chriſt.

Idem de ſingul. cler.

Val. Max. lib. 9.

In ventre pingis, non in eſſe ſapientiam.

Bed. de temp. Sol.

this is that which betrayed *Hannibal* into the hand of the Romanes: what vice more vile? VVhat thing more hurtfull? By this helliſh hagge are vertues quayled, victories doo languiſh, glorie is deuoured of infamie, and the powers both of bodie and minde are ſo weakened, that a man ſhall hardlie diſcerne whether it bee more pernicious to bee captiued either of that, or of his mortall foes. This is that (ſayeth *Bede*) which effeminateth the minde, weakeneth the bodie, defileth the ſoule, and corrupteth the perſon. Therefore *Hierom* exclaimed thereof: *O ignis infernalis luxuria: O luxurie that fire of hell, the matter whereof is gluttonie, whoſe flame is pride, whoſe ſparckles are vaine wordes, whoſe ſmoke is infamie, whoſe aſhes are vncleanneſſe, whoſe end is hell?*

The good examples of the teachers are auailable to them that should learne

6 Surelie, theſe thinges are not ſo much to bee maruailed at, becauſe they bee ſo common: howbeeit, they may bee lamented, becauſe they cannot bee amended, nor throughly corrected among men, with whome this diuell dwelleth to theyr destruction: but yet woulde they bee ſomething better, were it not that they alſo, who ought to bee lightes, and good examples of life vnto others, bee polluted in the ſame Puddles. Can thoſe young Schollers learne well to write, which haue no good Copies and examples giuen them of their Schoolemaiſter? No trulie: ſo neither can the people behaue themſelues like chriſtians, when their teachers haue no light in them, or at the leaſt, ſhine not before men in holie doctrine and Chriſtian behauiour! Alas, it is too manifeſtly perceiued, that *Tyterus*, *Battus*, and many like

The names of certaine sherpheards

paſtorall perſons haue quite forgotten *Salomons* affixes to the concluſion of his laſt ſolace: and being fatte and full, they bee willing to commit the regarde of their [illegible] flockes to that ruſticke *Pan*, as ſingeth the Poet:

Eccles. 12. 9. 10.

Pan was ſaid to be the God of the ſhepheards.

Virg. Egl. 1. 2 *Ouid. li.* 2. *& 3. Metã.*

Both ſheepe and ſhepheard now let Pan
Regard, and cure them as he can.

Theocr. Idyl. 3.

In the meane time, they bee inflamed with the paſſion of an idle mind: (I meane, with that which ſpringeth vp of leaſure and idleneſſe, and is allayed through exerciſes and want of idleneſſe, as both the Poets and *Chryſoſtome* write) for the amourous conceyte of *Narciſſus* beſottes them: *Hyenas* voyce allures them, and they harpe luſtilie for *Amarillis*, and *Galathæa*, and *Phyllis*, which had lately enamoured them: which alſo in fine, doo prooue as *Dalila* to *Samſon*, to deceiue them: as *Hyena* to the paſtour to deuoure them: as *Syrenes* to the Nauigatours to drowne them. Of this ſayeth *Auguſtine*: *Quanti & quales Epiſcopi, & Clerici, &c. Oh howe manie, and what notable Biſhoppes and great Clearkes, (after manie tryed battailes of confeſſions and victories, after manie great woorkes and maruailous tokens, are known to haue made ſhipwracke of all theſe thinges, when they haue beene willing to ſayle in this fraile bottome.* This Vice diſtained *Nicholas*, and vtterly defamed *Demas*.

Nar. enamored with his owne beautie.

Hyena a beaſt that deceiueth the ſhepherds.

Names of certaine wanton women.

Aug. de ſing. clericorum.

Nicholas.

Demas.

7 Neuertheleſſe, this deuiſe better delighteth them, then that they ſhoulde watch in the colde nights, and labour in the feruent hote dayes, and that ſo much the ſooner, becauſe that *Herode the Te-*

Herod.

Boniface the ſeuenth.
Fulgoſus.

Innocent.

Iere. 8.12.
VVhat will they anſwer.
Cant. 3.1. *and* 7.14.

trarch, ſo well affected *Iohn the Tell-truth* (whatſoeuer face hee ſhewed before the people): that hee had leauer his head were taken from his ſhoulders, and preſented before him in a platter at the requeſt of a wanton Girle; then that hee ſhoulde liue any longer to be a reproouer of him for his daliaunces with *Philips* wife: although hee bring his authoritie with him from God. And for that Pope *Boniface* the ſeuenth, commaunded the eyes of Cardinall *Iohn* to bee pulled out; becauſe hee preſumed to tell him of his open abhominations, as his dutie was to doo: And for that Pope *Innocent* did ſo well digeſt it, to bee reproued for his negligent prouiſion againſt ſchiſmes; that he cauſed them which vndertook to tell him of the ſame, to bee caſt downe headlong from the loftie windowes. *Fie for ſhame! what abhominable things bee theſe that they do: and yet they bee nothing aſhamed: yea, they knowe of no ſhame!* Alas what will they do in the day of their viſitation, and in the morning when that Chriſt ſhall ſee if the Vine bee ſprung foorth: if the Grapes be growne: and if the Pomgranates bee ſhut out? For he will ſurely call an account of them, and the reckoning muſt be made in that day, before his tribunall ſeate. But learne this: as the holie ſpouſeſſe *coulde not finde him whom her ſoule loued, by the night times in her bed*: ſo neither will Chriſt bee found out of them, either by carnall reaſon, or worldlie luſtes, which obſcure in them the light of true knowledge: and if they finde him not with *Iohn* the *Baptiſt*; howe can they ſhewe him to *Andrew*? If *Andrew* finde him not, howe can hee declare him to *Simon*? And if *Philip* followe not the Lorde at his commaundement, how is hee able to finde and perſwade *Nathaniel?* But if anie of them be otherwiſe minded, and ſeeke with *Demas, Nabolar*, and ſuch backeſliders, peace, eaſe, and contentation in the luſtes of their eyes, the luſtes of their fleſh, and in the pride of life (when they ſhould rather doe their duties, come what lotte ſoeuer) *they may looke for peace: but they ſhall fare neuer the better: they may waite for a time of health: but they ſhall finde nothing but trouble.* For they bee ſet in the battaile to ſtriue agaynſt powers, and mightie aduerſaries in the worlde. VVell then, will yee enter thus farre, and not looke for ſtrokes? VVill yee followe Chriſt, and neither hunger nor thirſt? VVill yee ſtriue to come into heauen, and ride as you liſt? In trueth your expectation is vaine, ye doo ſorelie deceiue your ſelues, and your Lord and Maiſter will not allow it ſo. To follow him ye muſt take vp the croſſe on your ſhoulders: to come into heauen, ye muſt prepare your ſelues in the feare of God, and a cleene life. But it is lamentable to conſider what power *Simon Magus* hath to enchaunt men with his ſorceries: howe prompt that lying ſpirit is to enter the mindes and mouthes of *Achabs* Prophets, if God once permit him: how readie *Aſmodeus* is to ſearch the bedde of *Raguels* Daughter, if hee bee not reſtrayned by *Raphael* the Angell? And howe haſtie Satan is to trie the patience of holie *Iob*, if that once by Gods permiſsion, hee can pike out but the verie leaſt occaſion agaynſt him: from this troubleſome ſpirite, and all other his hideous deceites, the Lorde God deliuer vs, eſpeciallie all them,

They that enter into this charge, muſt not ſeeke for any worldly peace.

*Ier.*8.15.

*Epheſ.*6.

*Iere.*45.

Simon Magus.

2.*Chro.*18.21

*Tob.*6.

*Iob.*1.10

by whoſe holy doctrine and godly life, the Church is and ought to be lightned and inſtructed.

Pythias a contencious perſon in Athens

8. Now to hinder all the good which is expected, that buſie and contentious *Pythias*, (which ſhould rather haue ſtood to the deliberation of that wiſe *Phocion*, within the Citie of *Athens*, then to haue torne out his owne tongue with long lippe-labour in euerie line) being prouoked maketh no ſmall ſtirre, not onely in the Church, but alſo in the Common-weale, to the great diſquiet of the wiſe Magiſtrate, to the griefe of the vigilant Paſtour, and to the high diſpleaſure of the Almightie God. And may we call ſuch a Proteſtant or Chriſtian? No, no: for thoſe qualities beſeeme neither Proteſtants, nor Chriſtians: neither would thoſe title-Chriſtians (if they were not more then heatheniſh) aduenture ſuch actions and deuiſes, as the very heathen vtterly abhorred as abhominable. But *Pythias* in his contention & ſtir nothing bluſheth to condemne one liberal ſcience, whiles he would ſeeme to commend one other of the ſame ſort, notwithſtanding, that thereby he incurre more diſcredite in the one, then gain credit by the other: and withal, he maketh no ſcruple of this, that *Mephiboſeth* be quite beggred, ſo as by the ſame *Ziba* hee be made a gentleman: that *Naboth* be murthered, ſo as *Achab* be pleaſured. Oh good Lord! what elſe is this, but the verie worſhip of the diuell? Let the ſhew thereof be neuer ſo glorious, the very heathen (according to the rule of naturall reaſon) haue vehemently diſliked this, to take from one man to giue to another man: as to rob one, and enrich another with the ſpoile. *Phocian* alſo ratifieth this: among the *Athenians* in his time, that was a farre

Mephiboſeth
Ziba.
2.*Sam*.16.4.
Naboth.
Achab.
1.*King*.21.
Math.4.9.

Phocian.

a farre better thing for a man to ſatiſfie and pay his debts, then to giue and beſtowe on other men, that which hee hath gotten by rapine and deceit. Doth not this redound to the diſgrace of ſuch Chriſtians, as ſet not to contriue ſuch tragædies? yes doubtleſſe.

9 Howbeit, that neither the heathen Philoſophers may condemne them in open cenſure, nor the populer opinions point at their faces with worthie infamie, there is a pretie preoccupation deuiſe to preuent all. *Ziba* muſt now perſwade *Dauid* the King (who fauoureth *Mephiboſeth* (by one deuiſe or other) that *Mephiboſeth* is *Dauids* enemie: neither muſt *Ziba* ſticke to blow both hoate and colde in this caſe, as did the olde *Heremite* in the Fable, who blew on his fingers beeing a colde, to warme them, and preſently with the ſame breath blew on his broath being hoate, to coole it. How we ſhould vſe and eſteeme of the fellowſhip of ſuch kinde of perſons, the fable telleth vs. But ſo it is, that *Mephiboſeth* is vniuſtly accuſed before *Dauid*, by him who would ſeeme to commend him to his face. So alſo was poore *Naboth* accuſed and condemned, and the lande of the one is diuided, and the vineyard of the other poſſeſſed, and all is ſafe and ſure inough, ſo long as the eyes of men be deluded. In the meane time this is not conſidered, that vengeance ſleepeth not: for as *Steſichoras* ſayde ſo long ſithence (whoſe ſentence for grauitie the famous Philoſopher *Ariſtotle* remembred) *The very Graſhoppers do ſing in the fields of ſuch kinde of dealings*: that is, the poore afflicted and oppreſſed doo powre forth theyr complaints in theyr fields vnto God, crying for iuſt vengeance on theyr oppreſſors, whom the Lorde God

Ziba accuſeth Mephiboſeth to haue his poſſeſſion.

The fable of the Heremite.

Vengeance ſleepeth not.

Ariſt. in Rhetor.

delayeth not to recompence according to their deſerts, & the deſire of his oppreſſed children, when they bee forced not onely to acknowledge the vprightnes of the iudgements of God vpon them, but alſo to confeſſe how rightly and orderly that ſentence is verified on thẽ, & there poſterities, which (beſides the words of Chriſt in the like caſe) experience hath hatched in all ages.

Read. chap. 25. 7.

Mar. 7. 12. Luke 6. 3.

Melant. in Argum. 4. in Ecclen. Solon.

The man who miſchiefs doth inuent,
To make another man to ſmarte:
Shall others finde, him to preuent,
Therewith to pierce him at the heart.

10 Howſoeuer the Cretians haue beene iuſtly cenſured: theſe actions and deuiſes are ſo hainous and loathſome in the eyes and iudgement of other heathen, that they haue iudged them as contrary to nature, to reaſon, to vertue, and all honeſtie, which they (according to their knowledge) both vſed and reuerenced in farre better ſort then many Chriſtians in name, whom therefore (after the example of Chriſt, the Prophets & Apoſtles, which haue produced the birds, the beaſts, and the Gentiles to teach others) we may worthily note & apply without any offence to the wiſe. Of the very Paganes, ſome haue bin noted firme and conſtant to the death, of their words and promiſes, eſpecially then, when they did ſweare by thoſe Gods which they worſhipped, holding that (which *Plautus* hath counſelled) for a ſure axiome or ground. *Moriri ſeſe miſere mauolet ſi quã non perfectum reddat, quod promiſerat. Let a man wiſh rather to die wretchedly, then to promiſe a thing and not to performe*

Tit. 1. 15.

The heathen haue obſerued oathes and promiſes.

Terent. in phormione Plaut. in Aſinar.

performe it. And that another aduiſeth, *Prius mori, quam fidem fallere. Chooſe rather to die, then to falſifie thy faith.* And thereof thus cenſureth *Ouid.*

The way ſeems ſure, & oft in vſe, with frēdly face mē to beguile:
Which yet, how ſure or oft in vſe, is naught, & eke a practiſe vile.

Among theſe, ſuch perſons as obſerued not oathes and promiſes haue bin takē diſcredited, vnworthy of all truſt, and moſt infamous for euer: yea, and they haue thought that great plagues enſued the breach of promiſes, oathes, & lawful leagues. Therfore when *Pyrrhus* the king of *Epirotes*, contrary to his promiſe & vow made to the Argiues in *Achaia*, had entred their Citie, & in that conflict was ſlaine and his band diſcomfited by *Antigonus* the King of *Macedon* (whoſe aide the Argiues had deſired & obtained for their reſcue and defence) it was thought, that deſtruction was inflicted on him and his ſouldiers by the gods, for his infidelitie, and that well worthie: for as the Poet writeth.

Plagues enſue the breach of leagues and promiſes.

Why wouldeſt thou not performe in fine,
The iuſt effect of promiſe thine.

Ouid.

The Sythians, the Medeans, the Arabians, & ẏ Aegiptiās, haue in ẏ old time eſteemed ſo much of fidelity & truſt in oathes, words, & promiſes, that they deemed death but a mean puniſhmēt for perfidious and faithleſſe perſons: & the Romanes iudged that ſcarcely any plague or puniſhmēt whatſoeuer was ſeuere inough, & hard, for ſuch malefactors, whom after ẏ they had offended, they would very ſeldome pardon, and neuer truſt again, worthily deſeruing

Silius Italicus.li.3. val. pun.ſec.

(as they helde) that *Iupiter* ſhould caſt them out of the ſocietie and companie of al men, and burie their carcaſes in extreame ignomie and vtter diffame.

Metius Fuffe.

Therfore when *Metius Fuffetius* the Albane King, who had promiſed the Romane King *Tullus Hoſtilius* to aſſiſt him againſt his enemies, did neuertheleſſe break his oath, and trecherouſly deceiued him: he was at length taken by *Tullius Hoſtilius*, and tyed to two Carts, his handes to the one, his feete to the other, and ſo the Horſes beeing forced contrarie wayes, he was rent aſunder. Although *Titus Liuius* diſliked much this puniſhment, as too ſharpe and cruell, wherein hee ſaide was ſmall regarde of humane lawes: yet *Virgil*, conſidering the greatneſſe of the fault, alloweth thereof with this cenſure:

Tit. liu. hiſtor. ab vrb. cond. li. 1.

At tu dictis, Albane, maneres.

Aeneid. li. 8.

But thou (O Prince of Albany)
thy promiſe ſhould'ſt haue kept.

The Turke reproueth Chriſtians.

11 The Barbarous Turke hath hard cenſures in this caſe: neither hath he letted to reproue the Chriſtians for their ſlender regard of their promiſes, and to complaine againſt them to *Ieſus Chriſt*, whom he knew the Chriſtians worſhipped. When *Amurathes* the Turke, once ſaw how that *Ladiſlaus* the Hungarian King, by the counſaile of the Cardinall *Iulian*, had (contrarie to his oath and promiſe) ſette on the Turks and murthered manie of them, he tooke out of his boſome a Booke containing the conditions of peace, complaining and ſpeaking to Ieſus Chriſt in this ſort, *This is the Booke; theſe be the conditions of peace*

Amurathes Ladiſlaus. Iulian.

which thy Chriſtians haue broken! therefore, O Chriſt, if thou be the true ſonne of God, as theſe do affirme, now ſhew openly, that the periurie of thy people do nothing pleaſe thee. See what followed within a while after: the Turke ſetting fiercely on the King and the Cardinall, ſlew them both, and with them no ſmall number of their Souldiers, in the yeere of Chriſt 1444. Although it had beene ſo, that the Turke had falſified his promiſe, (which he would not to the death) yet ſhould not the Chriſtian King haue fayled therein: if hee ſhould haue dyed an hundred times, being no more lawful for him to breake his oath, when he had promiſed to be at peace, then it was lawful for the king of *Ieruſalem* to breake that promiſe and oath which he had made to the King of *Babilon*, in the name of the lord, whoſe periury the Prophet *Ezechiel* ſharply reproued, and the king himſelfe for the ſame, was hardly puniſhed. *Should he proſper? ſhall he eſcape that doth ſuch things? or ſhall hee breake the couenant and eſcape free.* Although *Synon* doo proſtitute his conſcience and credit to periurie and deceit, yet ſhould Chriſtians girde themſelues with *truth*, they ſhould do as they ſay, if they haue ſayd it according to the lawe of God: yea, and albeit that the Papiſts haue taken vp that prophane rule to obſerue, *Lingua iuro, mentem, iniuratam gero, I ſweare and promiſe with my tongue onely: but not with mine heart*: and in that regarde, Frier *Foreſt* thought he might lawfully breake his oath which he had ſworne to king *Henry* the eight, ſaying: *Hee tooke the oath with his outwarde man, but his inward man neuer conſented thereto*: and that thoſe our aduerſaries regarde neither faith nor promiſes made by them vnto vs, whome they call

Ier. 27. 8.

Ezech. 17. 13 15.

Synon periured. Virg.

Papiſts regard not theyr oathes made vnto vs.

Fryer Foreſt.
Grafton. Chro. pag. 1236.

Heretikes:

Pſal.15.
Auguſt. de ciuit. dei. li.2. ca.19.
Eccleſ.5.3.
Nota.
Pſal.15.

Heretikes: yet know we right well, that the breach of a lawfull oath and promiſe, is moſt odious to the Lord, and fearefull to the conſciences of true Chriſtians, who loue rather to yeeld to the *truth*, then to ſeeke to conquere it, which will not be conquered. This is *Salomons* ſaying touching lawfull vowes and promiſes: *If thou vowe a vowe vnto God, be not negligent to performe it*. Againe, *If thou promiſe any thing pay it: for it is better that thou make no promiſe, then that thou ſhouldeſt promiſe and not pay*. Such onely (as *Dauid* ſaith) are meete to dwell in the Lords tabernacle. And this is the rule of the Goſpel preſcribed vnto Chriſtians, whoſe *yea* ſhould be *yea*, and whoſe *nay* ſhould bee *nay*, and euen ſo, *Amen*: that being faithfully minded, they might deale honeſtly one with another, and feare not to blaſpheme, leaſt for their blaſphemie and falſe dealing, they be giuen ouer to Satan to be tormented.

17. As touching other particular poynts, I mind not here to reheare the particular doctrines, examples, & rules of *Hermes*, *Triſmegiſtus*, *Socrates*, *Pithagoras*, *Plato*, *Aeſope*, *Menander*, *Phocion*, *Ariſtides*, and others, being Philoſophers, Poets, and wiſe men of the Gentiles, the which are yet worthy regard, and may aptly be placed before the faces of Chriſtians, if not to teach them, yet at the leaſt to condemn them, as the Queene of the South, and the Niniuites were ſometimes called forth againſt the Iewes by Chriſt himſelfe: but in ſteede of them all, we will produce that moſt ancient Poet *Philemon*; whome *Iuſtinus Martyr* diſdained not (though a Chriſtian) to remember with worthie praiſes. For (indeed) this Poet, hath in few words (among others) gathered to-

gether the cheefe principles and groundes of that ſound doctrine and inſtitution of life, which not onely the Sibylles, but alſo the better ſort of the Poets and Philoſophers helde, embraced and aſſayed to practiſe in their liues, howſoeuer *Epicurus*, *Diagoras*, and ſome other of the wayning and latter ſort of the Philoſophers and Poets haue digreſſed from thoſe rules of wiſedome by them preſcribed and taught. *Philemon*, hauing firſt reprooued the great abhominations and errours of them which thought to pleaſe GOD, with the great multitude of Sacrifices of Bulles, Goates, and ſuch things, hee afterwarde telleth what a man ſhoulde doo indeede to pleaſe God of heauen, and what was required of him, in theſe words.

Heming. de leg. Mat.

To God ſee thou do ſacrifice.
Thy ſelfe being iuſt, in right iuſtice.

Phil. touching the worſhip of God.

A ſaying well worthie of all Chriſtians to be embraced, as vnto whom that ſentence of Chriſt belongeth, and vnto the which, that of *Philemon* is neere like. *The true worſhippers ſhall worſhippe the Father in ſpirit and truth.* That is, as *Zacharie* ſingeth, *In holineſſe and righteouſneſſe.* This thing the very Iewes themſelues ſcarce regarded, which vaunted of the Temple, and entitled themſelues *Abrahams children*, and the only *worſhippers of God*, & thought they had pleaſed God wel when they brought great ſacrifices vnto the altar, howſoeuer their liues were diſtaigned with abhominations. But God who ſaw their thoghts, & (as *Aeſope* ſaid to his ſon [illegible]

Ioh. 4. 23.

Luke 1.

Hebr. 4. 12. 13.

ſeeth

Iſa.1 & 5.
Ier.7. & 46.

ſeeth and knoweth all things, and will not bee deceiued as men be deceiued, loathed theyr hypocriſie, reprooued them by *Eſay* and other Prophets, & worthily reiected them and their ſacrifices. Would to God that *Philemon* and other heathen Philoſophers, might not worthily both reproue and condemne Chriſtians now: yea, thoſe Chriſtian Proteſtants that boaſt ſo much of their titles & dignities, for their vngodlineſſe and vnchriſtian behauiour.

Philemon touchiug the ciuill life.

Exo 20.
Mich.6.
Mat.6.

13 Next, the ſame *Philemon* hath in effect theſe words: *To pleaſe God, it is meete that a man declare himſelfe an honeſt man: that he be not a defiler of Virgins, nor an adulterer, nor a theefe, nor a murtherer: that he couet not another mans goods, nor his wife, nor his houſe, nor his poſſeſſions, nor his ſeruant, nor his maide, nor his horſes, nor his oxen, nor ſo much as one ſmal threed of his: for God which is wel pleaſed with righteous deeds, and cannot abide the wicked, is euer preſent before thee, and ſeeth altogether.* A notable doctrine of an heathen Poet, ſo neere the veritie of the legal, prophetical, & euangelical doctrine, to the which, as himſelf laboured to conforme himſelf, ſo did alſo others among them, in the perſon of all the which, let *Socrates* be noted, who touching himſelfe ſaide, that *in himſelfe he had ſubdued Nature*, (that is, thoſe infirmities whereunto he was ſubiect by nature) *through his ſtudie of philoſophie*: in the which, as he learned to know God & how to liue, ſo he feared not for the profeſſion of the ſame God, and his good life, to die moſt willingly, notwithſtanding the great entreatie that his friendes made vnto him, to ſubmitte himſelfe to the lawes and wicked opinions of the Athenians, as *Plato* hath reported it.

14 Oh, that we Proteſtants had this conſcience of our owne profeſsion, and eſpecially ſuch among vs, as are placed and authorized to teach, rule, and informe others, that yet at the leaſt, thoſe heathen men bee not called foorth in the iudgement before GOD to condemne vs, which haue not onely their rules, but alſo the rules, doctrines and examples of Chriſt, and his holie Apoſtles, Euangeliſts, and Martyrs to inſtruct vs: Therefore knowing by theſe lawes and inſtructions, what the will of GOD is; and conſidering that *wee bee of the ofspring of God*, and as children vnder their parents) *doe euer ſtand in neede of his helpe.* (as *Aratus* writeth,) and in fine, howe much hee woulde that our holineſſe and pure liues ſhoulde ſhine before thoſe Gentiles, to whome the bright ſhining Sunne of righteouſneſſe appeared, not as vnto vs: let vs yeelde our ſelues wholie vnto his holineſſe, and ſo order our liues according to our profeſsion, that the Lorde may gladlie acknowledge vs for his owne Children, and daylie miniſter vnto vs that, whereof wee ſtand in neede, and for the which wee are taught to pray in theſe wordes. *Our daylybread giue vs this day.*

Arat. ſolenſ.
Act.17.

Otherwiſe, whiles wee woulde bee accounted men, not onelie of the ſiluer age, but alſo of the golden age, wee ſhall bee founde and ſo prooued indeed (by *Aſtraa* or Iuſtice) to bee but of the Copper age, from whom this noble vertue (contemning the impietie of men) is departed, as the ſame Poet writeth.

Seneca, in trag. oct an. act, 2.

Aſtrea ſhe did flie,
this kinde of men,
ſo wicked then,
And plac'd herſelfe in skie.

CHAP. XVII.

The former argument is continued. Men being at peace vnder a peaceable Prince, waxe wearie of well doing: contemne Religion, and liue wickedlie, neither will they take heede by other mens plagues.

*Iud.*18.17.

Men can condemne the fooliſhneſſe of others, and yet not apply their examples to themſelues, being within the ſame predicament.

MOſt men, when they heare tell of *Laiſh*, which being waxen fat and wealthy, was ſecure, and feared no misfortune, vntill that misfortune ouerwhelmed her: they do without mouth condemne the careleſſe ſecurity of *Laiſh*, & laugh at her deſtruction. So do they likewiſe, when they heare of *Moab*, which had reſted long on her lees, and neuer thought of any rolling, till time ſhe ſo ſauoured, that ſhe needed to be changed from out of one veſſell into another. Alſo they wonder at the famous Citie of *Hieruſalem*, which had forgotten the Lord, and all his benefits, and pampered vp her ſelfe much like vnto *Sodom*, not knowing the time of her viſitation, vntill the day came, wherin the daughters of *Hieruſalē* were forced to weep bitterly for themſelues and their children. This and ſuch like fearfull examples men can read of, and heare to be recorded in the holy Scriptures, and daily talke of them: howbeit, the whiles they haue not the grace to applie theſe & ſuch like things, ſo as therof they may make to themſelues a benefit, with this conſideration, that theſe examples are made perpetuall to inſtruct all men in the poſteritie, that the like ſinnes do euer deſerue, and haue cōmonly the like plagues, without timely repētance. And herein they be much like vnto thoſe Iewes, whō the lord reproued for that they ſaid: *Surely, if we had bin in the dayes of our fathers, then would we not haue partaked with them in the blood of the Prophets*; when yet themſelues ceaſſed not to fulfill the meaſure of their fathers in their bloody perſecution of the Prophets & of the wiſe men which God ſent vnto them: for theſe men ſay, if we had beene of *Laiſh*, or of *Moab*, or of *Ieruſalem*, we wold not haue bin ſo careleſſe, ſecure, & vnthankfull to God for his bleſsings: we would haue conſidered from whence came all our peace and proſperitie; we would haue knowne the day of our viſitation, & what belonged to our caſe, and bin prouident and wiſe: but behold, whiles they bee excellent in the obſeruing of other men and their caſes, they neglect thēſelues, & conſider not that thoſe examples of yore are made perpetual for the poſteritie, which therby may be happie, if they can be made warie. Men, for yͤ moſt part, in this caſe do near counterfeit that couetous *Euclio*, who, hearing the Poet to tell of *Tantalus*, that was thirſtie in the midſt of yͤ water, was moued to laugh at his folly, whē notwithſtāding, if he had but changed his name, he ſhuld haue perceiued that yͤ fable pointed at himſelf, being indeed poor in the midſt of his welth. It is no mean furtherāce to helth for a mā to know himſelf ſicke, & with what infirmity he is touched: for he wil theron repair to ſuch a phiſitiō

Mat. 23.

Plaut.

Euclio laugheth at the caſe of Tantalus.

Mutato nomine de te fabula narratur.

(he is perſwaded) can do him good, and not before that: for the whole haue no neede of the Phyſitian, and they that be righteous already in their own cõceits, thinke themſelues to haue no need *of Chriſt*.

Long peace is enemie to good maners, not of it owne nature, but of the corrupt nature of mã, which as the water not moued will ſoone ſmell.

2 It is true, that as proſperitie maketh men wantons; ſo long peace (as *Iuuenal* ſaide) is an enemie to good maners, and maketh bad ſouldiours: not that the fault is in that proſperitie and peace, but in ſuch fooliſh people, as abuſe the ſame: for *The foole* (as ſaith *Salomõ*) *being full, cannot meaſure himſelf*. Not only the heathẽ which know not god, but alſo the very Chriſtians in name, whõ the Lord hath enriched and bleſſed euerie way, farre beyond the heathen, being growne fat and reſtie, do kick with the heele, as vnbrideled colts agaynſt God, and degenerate frõ their former fauour through their abuſe of the creatures, and their manifold abhominations. Inſomuch that when the Lord preſſeth them foorth to fight for him, and *Gedeon*, that is, in the Lordes warres, they want the Armour of Chriſtian ſouldiours: they bee feeble, they bee faint hearted, they lappe water as Dogges, they can neither go wiſelie, nor walke honeſtlie, nor ſtande worthilie, but by their cowardly cowching, and reuolting from their profeſſiõ, they ſhew forth the fruits of their long peace which they haue abuſed, and decipher themſelues (in a kinde of rebellion) to bee the very enemies of the Croſſe of Chriſt, whoſe enſignes ſometimes they had diſplayed. VVould to God, that neither my ſelfe, nor anie other man coulde iuſtlie include any of our Engliſh Proteſtants within this predicament, that ſo, they might bee well able to pleade for themſelues againſt euery one that would either

Epheſ.6.
Iude.7.3.
Rom.13.

condemne or accuſe them of ſuch a fault? But I am right ſorie, becauſe I may ſay, that it toucheth manie of them ſo neare, that they cannot bee excuſed, nor cleared, though that *Demoſthenes*, and *Cicero*, were theyr Oratours to pleade for them: nor can they eſcape the deſerued iudgement, if God awarde them execution, though *Noah*, *Iob*, and *Daniel*, dwelt in the midſt of their Cittie, except that they repent.

A degeneration from vertue.

3 In whatſoeuer coaſt they ſtande now, this is moſt apparant, that too manie of them haue againe admitted him into their houſes, whome it pleaſed God in his mercie, ſometimes to caſt out: whereby their laſt beeing worſe then the beginning, they ſhall neuer bee able to ende with the righteous, (as *Balaam* deſired that hee might) except they remember from whence they bee fallen, and repent. Though they haue made ſhewe of a good commencement and beginning, yet beholde, they go ſlowlie forward: yea, rather as wearie of doing wel they haue fainted and made ſhipwrack of faith, and a good conſcience, which aboue all things they ſhould haue retained. The nearer they came to the goale, the ſwifter ſhould their courſe haue bin, and from one vertue they ſhould haue proceeded vnto another, vntill they had been perfect men in Chriſt: but alas they haue ſlugged, they haue left the goale of eternal life, they haue declined from the ſtrength of faith, vnto the weakneſſe of mans carnal conceits. They are worſe nowe in their age, then they haue bin in their childhood. In this they are verie much like the Indian *Pandora*, a kinde of people which in their youth haue white hoar heads, as old men, and

The Pandora of India.

Hermogenes was in his old age as a child.

Antiochus Sophiſta.

in their elder age, they haue blacke haire, as young men. For when they were but yong, and tender as babes in knowledge, they expreſſed ſome tokens of chriſtianitie & grauitie: but now when they ſhould haue put from them childiſhnes, by reaſon of riper yeares, and the longer vſe of the word of God, they vtter more notes of childiſh wantonneſſe, then euer they did before. Neither are they vnlike the *Tarſen Hermogenes*, who when he was but fifteene yeares old, was reported of, to be an approued Sophiſt, that *Marcus Antonius* much affected him, and enriched him with many noble gifts: howbeit in proceſſe of time (whether it were through the great abundance of his wealth, or worldly pleaſures, or ſicknes, or want of exerciſe) he did vtterly loſe the habit of his facultie: of whom therefore the Sophiſt *Antiochus* was wont to ſay: *Hermogenes in pueritia Senex, & in ſenectute puer*: that is, *Hermogenes is become in his olde age a childe, who in his childhood was an old man.* And no maruell (for as it ſeemeth to me) they haue quite forgotten the vow and promiſe made in their baptiſme to the Lord, & thoſe principles of religion wherein they ſeeming expert vnder their cathechizers, haue bin confirmed: I pray God, that they do not alſo with *Demas* forſake *Paul* in the open field for the loue of this preſent worlde, and that ſo, with *Alexander*, *Himmeneus*, *Caine*, *Eſau*, and *Iudas*, they make not ſhip-wracke of altogither in the ende.

Men wane in holineſſe, and become barren as the ſhe wolfe.

4 Thus is it not onely apparant how they haue forgotten that which before they had learned in the word of God: but alſo how they with the Moone wane and ſlide backward in godlines, and wax barren

ren of the woorkes of Charitie and Chriſtianitie, whereinthey be neither ſo full, nor ſo forward, nor ſo fruitfull, as they were wont to be. But how neare do they follow the propertie of the ſhee woolfe, which (beſides manie euill qualities) hath a yearlie defect in procreation? Surely as neare as may bee: for as the firſt time ſhe beareth fiue, the ſecond time but foure, the third time but three, the fourth time but two, the fifth time but one, and then after that ſhee remaineth euer barraine: *So*, whereas, in the firſt age of our peace they employed (as it were) fiue Talents, and yeelded thereof the increaſe, in the ſecond age or yeare, they contented themſelues with foure, in the thirde age with three, in the fourth age with two, in the fifth age with one, in compariſon with the former, and ſo are become meere barraine, for the moſt part. For though the worde of God bee preached plentifullie, and the bleſsings of God doo abounde, wherewith men might bee mooued to praiſe him in an holie life: yet there is a complaint vttered, and a Citation ſent foorth from him that hath a controuerſie with the Inhabitants of the lande: becauſe, *There is no truth, nor mercie, nor knowledge of God in the land: but ſwearing, and lying, and killing, and ſtealing, and whoring, and blood toucheth blood, & yet none may rebuke them, nor reproue them, they cannot abide it, but will rebuke the Prophets, the Preachers and miniſters, whoſe office is to crie out againſt them and their ſinnes.* So little care they to fight the good fight with fayth and a good conſcience: ſo deuoid of counſell be they, & without all vnderſtanding in the word of god, throughe which they might prolong their daies in yͤ land wherin the

*Hoſe.*4.1,2.

*Deut.*32.28. *and* 44.

Lord hath planted them, and liue if they would.

5 Herehence is alſo diſcried, that daungerous ſin which hurteth mans ſoule with a deſperate wound: viz. A deepe diſtruſt of *the diuine Prouidence*, by faith in the which, men haue a chief comfort in this life, and without the which, they run into a labyrinth of errors. *Diagoras* the Atheiſt hath within his Schoole manie ſhrewd Schollers, though *Cleanthes* the Philoſopher, by the verie operation of nature, confirmeth the mightie woorking of the high God in all worldlie things: yea, though the Lord teſtifieth in his word plainly, and we do ſee it euidently, that the almightie God worketh a worke in our dayes: yet ſay they, *Magiſter dixit: Our maiſter hath ſaid*, and we will beleeue him. Now vpon this ſuggeſtion, *Adam* deſireth a more pleaſant place then Paradice to liue in: *Lot* deuiſeth a ſafer towne then *Zoar* to dwell in: *Peter* for feare what wil folow, denieth his maiſter: *Annanias* and *Zaphira*, deale deceitfullie to eſchew beggerie. The *Gergeſites* deſire Chriſt to depart from their coaſts for the ſafetie of their ſwine: *Demas* ioyneth hands with the world in hope of fauor: and the *Proteſtant* is nothing ſcrupulous to pertake with the Peripatike, the Stoicke, the Epicure, the theefe, the murtherer, the periurer, the bragging *Thraſo*: yea, and (though it bee certaine, that *Dagon* cannot ſtand neare the Arke of God, and the Iſraelites bee cōmāded to depart frō the tent of *Corah*, & to touch nothing of his, leaſt they periſh with him: yet) a thouſand of them which go vnder this title, ſhame not to halt betweene God and *Baal*, betweene *Moſes* and *Corah*, betweene Chriſt and *Belial*, for their worldly reſpects, and ſo, as it be for their aduantage and

A diſtruſt of Gods prouidence.

Diagoras.

Cleanthes.

Abac. 1.5.

Act. 13.41.

VVhen men do diſtruſt God, they flie to their owne deuiſes.

1. *Sam.* 5, 3, 4

Proteſtants do halt betweene two as luke-warme.

and filthie lucre, let their trafficks and dealings be either with the Papiſt, or the Turke, or the Barbarian, or the diuell, they nothing regard; nor remember they what the holy Scripture ſayth vnto the Angell of the Church of the Laodiceans, and to them of that Church, which were *neither heat nor cold, but luke-warme*.

6 Further, they proceede and thinke (ſo farre is impietie encreaſed) that it is lawfull for them to wreaſt all Religion to their owne commodities and gaine: the rather, becauſe the diuel perſwadeth thẽ, that Religion is nothing elſe but a certaine humane inuention and politike rule of mans wit: and that al the profeſſors of Religion are but ſchollers vnto *Numa Pompilius*, and vaine triflers, as *Iulian* the Apoſtate in that conceit, wickedly cenſured the Chriſtians, and ſcornefully caſt in their teeth the Croſſe of their maiſter. Therefore, as they nothing bluſh to reſemble him (ſcorning them that appeare zealous for their God) ſo handle they the moſt ſacred law of the Lord and the Goſpel, as * *Neanthus* handled the harp of *Orpheus*, when expecting the trees to dance, he did by his confuſed iangling thereon, cauſe the dogges to barke at him. They argue of Religion, as * *Pilate* did of the *Truth*, whereof when hee heard Chriſt to ſpeake, he ſaide (after a ſcornefull ſort) τί ἐστιν ἀλήθεια: *VVhat thing is truth*? & ſo went preſently forth; not vouchſafing to abide the anſwere to his owne queſtion. Such an one was that *Macchiauile*, who perſwaded men to gouerne in this world, partly by fraud, partly by force, and partly by fortune: and not by the diuine prouidence, whereat hee ieſted: immitating therein, not onely *Iulian* and thoſe pro-

phane

Apoc.3.16.

A contempt of Religion.

Valer. max. li.1.ca.3.

Numa Pompilus a king of the Romanes, who to perſwade the people, faigned that the lawes he gaue them, was by the commandement of the goddeſſe Ægera, with whom he ſaide he had conferenced

Iulian the Apoſtate.

* Neanthus.

* Pilate.

Macchiauile.

*Pſal.*115.

*Gen.*3.

phane heathen, which ſaid of the Iſraelites, *VVhere is now theyr God* (making a mocke of theyr religion) but alſo (and that effectually) that cankred Serpent, which hearing that God had forbidden *Adam* and *Heuah* the Tree of knowledge of good and euill, ſcoffed at Gods word, and ſaide: *Tuſh, it is nothing ſo: yee ſhall not die, but ye ſhall be as Gods.*

Saduces. *Act.*23.8.

The foole hath ſaid in his heart there is no God.

The hereſie of the Origeniſts

They that beleeue not well cannot liue well.

57. To be ſhort, there be too many of them that herehence reaſon with the *Saduces*, that there is neither Angell, nor ſpirit, nor reſurrection, yea, with that ſenſeleſſe foole, that *there is no God*, howſoeuer they proteſt: for their liues and conuerſations, theyr wordes and manner of languages decipher the ſame. But if they bee induced to graunt the beeing of GOD, yet imagine they, that God is either of no regarde or deſire, or habilitie, to rewarde vertues with honours, or to defende the oppreſſed from theyr foes in this life, or to giue victorie in battaile, or to puniſh horrible ſinnes with horrible plagues, or elſe, that his mercie is ſo great that he will forgiue men all their ſinnes be they neuer ſo heynous: that hee is a patient rewarder, and will not bee reuenged on them that blaſpheme him moſt bitterly: yea, and that (as the Origeniſtes defende) the mercie of God pearceth into hell, ſo farre, that not onely all men both good and badde, but alſo, the very Diuelles and damned Spirits ſhall at length be ſaued. Moreouer, hauing ſuch an vnreuerent opinion of God, and of his holy Religion, they preſume with prophane *Senacherib* againſt the God of *Iſrael*: they ceaſe not, but with that atheiſticall *Cyclops*, (whome *Euripides* bringeth in) doo rayle againſt all diuine powers,

ers, againſt the Prophets, the Apoſtles, and Chriſt, whome (in an vnſauery compariſon amiddeſt theyr ſcurrilitie and carnal companions) they ioyne with *Machomet* and the *Pope*, which three they ſay doo trouble the whole worlde. Therefore they ſweare, as though they had no ſoules to bee damned, they liue, as though they were very diuelles incarnate; neither is there any villanie and wickedneſſe, which they will bluſh to perpetrate and committe, without all feare of God or reuerence of man. What eares can but glow to heare this? what eyes can abide to ſee it? How-beit, in deſpight of Gods iudgements, and in contempt of all men that yeind at theyr vngodlyneſſe, they endeuour to cheere themſelues with themſelues, and with them that ſayde: *Let vs enioy the pleaſures that are preſent: Let vs fill our ſelues with good VVine and Oyntment: let there no Flower of the time eſcape vs: let vs Crowne our ſelues with Roſe buds before they bee withered: let there be no fayre medow, but our luſt go through it: let euery one of vs bee partakers of our voluptuouſneſſe: let vs leaue ſome token of our pleaſure in euerie place: for that is our portion, and this is onely our lot.* Vnto ſuch hayleth that moſt ancient Satyricall Poet of the Romanes, worthily ſcorning them thus:

An vnſauory compariſon.

Sap. 2. 6. 7.

Lucillius.

Viuite lurcones, comedones, viuite ventres.

That is,

O Spendthrifts, Toſpots, Bellygods,
liue ye, be luſtie.

So *Salomon* by an Ironicall ſpeech dirideth the folly of ſuch fooles: *Be merrie thou luſtie ladde, in thy gallant yong dayes; and let thine heart cheere thee in thy youth: and walk in the wayes of thine heart: and according to the luſt of thine eyes.* All this is moſt pleaſant for ſuch Brutes: but thereunto is added that which ſtriketh them dead. *Yet knowe this* (ſaith hee) *that for all theſe things God will bring thee into iudgement.* In the meane time, there is for them prepared a lodging with the damned diuell in the burning lake of hell, and there be, which waite daily and hourely to bring them to their bedde, they that may go to their owne place, where burning with *Diues*, & boyling with *Phlegyas*, they may with the one wiſh for water to coole their tongues, and with the other giue warning to theyr mates, that they learne righteouſneſſe, and not be ſo bold thenceforth, as to contemne God and the Saints. For hither muſt they come, walking as they doo, neither from this place ſhall they be freed either by theyr golde or ſiluer, or by their landes or reuenewes, or by their worldly fauour, ſtrength, wiſedome, and policie.

Reu. 2.22.
Luke 16.
Virgil.
A*eneid.*6.

Diſcite Iuſtitiam, moniti, & non temnere Diuos.

4.*Eſd.*9.12.

8. But this they foreſee not, vntill that (indeede) with *Diues* they feele their remedileſſe miſeries and with *Phlegyas* their wretched condition, & be made rather examples for others, then inſtructions for themſelues.

The vngodly man foreſeeth not his owne deſtruction.

In this point, they reſemble that fooliſh Ape, which hauing once caught an harpe, twanged thereon, daunced and leapt backwarde on the top of an high houſe, ſo farre, till at the length he ſprang ouer the ſame and brake his necke. So, hauing ſome high conceite of themſelues, they little regard either their dutie to God, or their owne miſerable condition, and thinke not of the danger they fall into through their wicked apoſtacie. Therefore they compaſſe many things and build high Towers on ſundry foundations: with the Grammarians they recount the aduentures of *Vliſſes*, and the wandrings of *Aeneas*: with the Mathematickes, they ſtare on the *Sunne*, Moone, and Starres, and make fleſhly reaſons for thoſe ſupernall things: howbeit they haue no reaſon for their owne fooliſh & filthy liues, and wandring wits. The former dayes they much commend, and greedily gape for things future: but the time preſent, with their preſent commodities they waſtefully conſume. To bee breefe, in their owne opinion they be the wiſeſt perſons in the world, and yet, how little foreſight they haue for themſelues, it is eaſily ſeene: when wanting wiſedome, they die the fearefull death. Vnto whom therefore may be aptly applyed the cenſure of *Euripides* (the which *Cicero* alſo vſed in the like caſe.)

Miſô ſophiſtèn, oſtis ouch autô ſophos.

That Sophiſt hate I, and eſteeme
of wit and wiſedome ſmall:
VVho for himſelfe (in time and place)
hath wiſedome none at all.

Such perſons be they: ſo liue they: and ſo die they. But (this notwithſtanding) as the fleſhly Epicure (which differeth nothing from a beaſt, cheefely, in that hee defineth all euill to be in the paine and affliction of this life; and all good to be in voluptuouſneſſe, and worldly, and fleſhly pleaſures) doth

The Epicure would be taken for a Philoſopher.

neuertheleſſe take vpon him the perſon of a Philoſopher, and would bee eſteemed indeed: ſo thoſe fleſhly and Atheiſticall perſons, bluſh not to call and entitle themſelues *Right Chriſtian Proteſtants*, and would be angrie with all them who would not ſo take and eſteeme them. And though their kind of wiſedome be that which belongeth rather to Sophiſters, then well beſeemeth men (as did that of *Euclides*, whome therefore *Socrates* woorthily reprooued) yet with moſt impudent faces, they challenge to themſelues the higheſt wiſedome, they vſurpe on the beſt titles, and would be eſteemed honourable (if they might) though they yet neuer entred the Temple of Honour through the gate of vertue: by as good reaſon may the Aethiopian call himſelſe a right Engliſhman.

The Romanes eſteemed none honourable but the vertuous, and therefore they builded the Temple of honour, adioyning to the Temple of vertue, with none other way to enter into the temple of honour, but through the Temple of vertue.

9 How neere they approach in theſe poynts vnto him that (though hee be moſt foule and ougly) muſtereth foorth himſelfe as an *Angell of Light*, any man that hath wiſedome may eaſily diſcerne. With him (therefore) that they bee both reproued, iudged, and condemned, it is iuſt and right in equall cenſure, as ſuch to whome it is ſayde, *O yee generation of Vipers, how can ye eſcape the fire of hell.*

When the Iewes intitled themſelues the children of *Abraham* (notwithſtanding, that both in life and Religion they were wicked and abhominable) Saint *Iohn* the Baptiſt verye ſharpely reprooued them, and ſayde, *Bee ye not of ſuch mindes, that yee woulde ſay within your ſelues, wee haue Abraham to our Father.* And the Lord himſelfe, ſeeing how much they graded on *Abraham*, when they

Mat,3.9.

were ſo farre eſtranged from him, and from all holy Religion, to ſtoppe their mouthes he plainely tolde them whoſe Children they were indeede, ſaying vnto them: *Yee are from beneath*: Againe, *Yee are of this world*: Againe: *Yee are of your Father the Diuell*. And this hee prooueth by that they did the deedes of the Diuell, and obſerued his luſts, contemning the worde of GOD, deſpiſing Chriſt Ieſus, louing murther and lying, before loue and trueth, and wallowing in all vngodlineſſe. For indeede when men doo neither well beleeue, nor liue well, and yet woulde bee taken for right Chriſtians, and Chriſtian Proteſtants, what doo they elſe but immitate the Diuell, endeuour to ſlaunder the Croſſe of Chriſt, to prophane Religion, and to anger the Lorde much more, then they doo, which beeing Heathens, doo yet ſo continue and declare themſelues, iuſtly moouing him by his Spirite to reprooue them, and threaten them with eternall damnation?

Ioh.8.23.44.

Pſal.50.
Ioh.16.
Apoc.3.

But lette vs heare what *Chryſoſtome* ſayth vnto thoſe kinde of peſons, and ſo conclude this Chapter. *O thou Hypocrite* (ſayth hee) *If it bee a good thing to be good, why wilt thou only ſhew thy ſelf to be that which in truth thou art not? If it be an euill thing to bee euill, why wilt thou be that, which thou wouldeſt not appeare to be? If it bee a good thing to appeare good, it is better good to bee: If it be an euill thing to appeare euill, it is worſt euill to bee. Therefore either ſhew thy ſelfe that which indeede thou art: or elſe be thou that, which thou wouldſt ſhew thy ſelfe to be.* Thus ſhuld men make the tree good and the fruit good, ſhew their fayth out

In flor.doctor.

of their Workes, and by a good life declare themſelues the Seruants of Christ: Neither ſhould the diuell and his Angels either be found in Heauen, or preſume to ſhew themſelues as Angels of light, either in the Church, or in the Chriſtian-Commonwealth.

CHAP. XVIII.

An instruction for all Chriſtians. A Caueat for English-men.

Ier. 9.1.
The godly haue cauſe to mourne.

O*H, that mine head were full of water, and mine eies a fountaine of teares, that I might weepe day and night for the future miſeries of my people!* For men haue ſo little conſideration, from whome euerie good thing commeth, that they haue quite forgotten that wonderful deliuerance of the little Citie from the ſiege and tyrannie of that mightie King, and all other notable benefits that the Lord hath in his mercie done for them and their fathers. Wherein they reſemble the olde Iſraelites, whoſe vnkindneſſe and rebellion *Moſes* iuſtly reproued: and thoſe Iſraelites whom *Dauid*, *Iſayah*, *Hoſeah* & other prophets haue worthily blamed for their ingratitude to the Lorde, and thoſe Iewes whom Chriſt both vpbraided and threatened: with whom alſo, without ſpeedie repentance, they ſhall be caſt out: for like ſinners, haue commonly like plagues and puniſhments. Theſe things if men had the grace and wiſedome to conſider, they would not forſake the pure

Deut.32.
Pſal.106.
Iſa.1,& 5.
Hoſ.6.& 7.

pure fountain of the water of life, which hath thus long ſuſtained them, and found the corrupt puddles of vngodlineſſe which poyſoned them, they would not ſo neglect the things that appertain to the kingdome of God, and bend their braines to the wretched things of the worlde, in the which they finde nothing elſe but vanities: they woulde not anie longer blaſpheme with the theefe on the left hand, and ſo forgo the chiefe good: but rather they would, with him on the right hande, confeſſe the innocencie of Chriſt, and their owne guiltineſſe, and ſay, *Lord remember vs:* they would not wander in the broad way to death, but ſtriue to walke wiſelie in the right and perfect way to eternall life: but their talking, their walking, their ſinnes, their tranſgreſsions, their abhominations, argue their want of wiſedome and grace, and decipher their looſe religion.

2 Such groſſe inormities of the men of yore, occaſioned *Lucian* to taunt at them: *Democrite* to laugh at them: *Heraclite* to bewaile them: and a certaine man thus to exclaime on them: *Oh good Lord! what* Rich. de *ſanc.* *great paines men endure to ſeeke after vertue, yet not in* *victorie.* *vertue, but in vanitie: they haue found out that which they hunted for: yet not for vertue, but for vanitie: and that which is moſt miſerable, in the wordes of life they procure the paines of death!* So doo they buſie and vexe themſelues (indeed) without any profit at all, when they walke on in their vanities, & prouoke the Lord to anger, who (without their heartie repentance) will ſhortly declare the ſame to their great griefe and miſerie, but chiefely to the wo and ſorrow of them *Pſal.* 50. which had taken the word of God in their mouths,

and intituled themſelues *Chriſtians*, and yet haue nothing regarded to be by the ſame reformed accordinglie: of them that haue ſaide, *Lord, Lord*, but haue not done any thing acceptable to the Lord: of them that haue cried, *The Temple of God, the Temple of God, and wee bee the Lordes, in whoſe quarrell wee fight, whoſe cauſe wee defende, whoſe enemies we throwe downe*: but yet haue not waſhed their handes from crueltie, and murther; from piracie and theft; from briberie and extortion: from vſurie and tyrannie: frō ſtrife and enuying: from gluttonie and drunkennes: from luſt and lecherie: from ſwearing and periurie: from ſinne and iniquitie: for theſe doth the Lorde ſeuerelie reprooue and condemne without reſcue or deliuerie in all ages. Neither dooth anie thing more prouoke the Lorde of Heauen to high anger, then the degeneration and backeſliding of them that ſometimes reſembled the godly in pietie, and vertue. As hee is moſt pleaſed with them that walke in his holy wayes with faith and good conſciences, and is gracious vnto them, & glad of their creation, and of al his benefits on them beſtowed: ſo is he touched with ſorrow and griefe of heart, when he ſeeth them which haue earſt giuen a glorious ſhew of holines, to walk at lēgth in their own waies eſtranging themſelues from God, and al godlineſſe.

Vnder theſe pretences, mē ſpoile and take one from another vniuſtlie.

Apoſtacie is a moſt daungerous ſinne.
Eſay.5.5.7.

Gen.6.
The degeneration of the ſons of Seth.

3 Though God when he ſaw the great wickednes of the generation, of *Cain*, (in the firſt age of the world) ſuffred them to run after their owne imaginations, for a verie long time: yet, when he perceiued that the ſonnes of *Seth* alſo, (which had ſometimes reſembled the piety of their parents, to whom the promiſe of the bleſſed ſeede was made; which

Aben Eſra.

were men that knew God, of the true Church, and called the ſonnes of God) did fall from God into fleſhly pleaſures, tyrannies, idolatries, and other heinous vices, and grew therein like vnto the children of men: yea, and that of the ſonnes of God, they were (by Apoſtacie) made the ſonnes of Sathan: then (then I ſay) the Lorde was highly mooued to diſpleaſure, ſo much, that in his anger hee determined to deſtroy thoſe ſinners vtterly frō off the earth, and the ſame determinatiō he effected accordingly.

God repented that he had made man.

The Scriptures report, that the Lord (vpon this occaſion) *VVas touched with ſuch ſorrow, that he repented that he had made man on the earth:* that is to ſay: his Spirit in the hearts of the godlie, prouoked them to mourne and ſigh, to beholde mans vngodlineſſe. *Noah*, being a righteous man, hauing the Spirit of God, and ſeeing the great wickednes of man, he was by the ſame Spirit mooued to wofulneſſe, and *The holie Ghoſt was made ſadde* in all the godlie, by meanes of the great malice of man: ſo farre that they deſired rather, that man had neuer beene created, then, that by degeneration, he ſhould bee ſo malicious wicked and ſinfull agaynſt God.

Noah.

Epheſ. 4. 30

The effect of Gods Repentance.

4 But what followed this high diſpleaſure? What was the effect of Gods Repentance? *My Spirit* (ſayth hee) *ſhall not alwayes contend thus in man:* I will no longer deliberate, whether I may either deſtroy thoſe vngodly men, or elſe haue ſome pitie, and cōpaſsion vpon them: and foraſmuch as I haue by my ſpirit taught them, & ſcholed thē in godlines, and they be neuer the better, I will not henceforth graunt them this benefit of my ſpirit: they ſhal neither

be reproued, nor inſtructed by the ſame any more. I will ſend them a famine of my worde, that they may faint and fall, and not bee able to riſe againe: for they are contrarie to mee in all their wayes, they proceede in their carnall deſires, they ſcorne and deride both mee and my worde, and contemne all good admonitions: they hate and perſecute my ſpirit, in them that faithfully teach and preach my worde. It is moſt meete therfore, that I ceaſſe henceforth from doing them any more good, that I giue my ſpirite eaſe, and ſuffer them as moſt rebellious children, to periſh from the earth.

Vpon this reſolution the Lord opened the windowes of heauen, & powred down mighty ſtreams of water vpon them: The fountaines of the deepe brake vp alſo, and the floods couered the higheſt hilles. Then loud cries and clamours, then ſorrow, weeping, wailing, and vtter diſpaire on euery ſide: but no deliuerie, no ſafetie, no comfort they find, but are choked in the waters. One man was not able to helpe another, neither the parents their children. Euery one was forced to abide his lot. And this lot was common to all them which were not incloſed with *Noah* in the Arke. So pleaſed it the Lord by waſhing away yͤ filthines of their perſons frō the earth, in their deſtruction, to eaſe himſelf being ſo grieued in his heart. This was the plague that fell on them, that would not honor God, when they knew God! *Pſal.50.* *O remember this ye that forget God, leaſt he alſo take you hence, and there be none to deliuer you.*

An apoſtrophe to Engliſh men, warning them to beware,

5 Now, becauſe that aboue other Nations vnder the Sunne, it hath pleaſed the goodneſſe of our God to adorne and bleſſe thee (O *England*) with the like

gifts and bleſsings wherewith hee beautified the ſons of *Seth*, in that firſt age of the worlde: and hath not debarred thee from any of thoſe graces wherwith hee adorned *Iuda* and *Hieruſalem*, in the time of their peace: hee dooth therefore expect the like thankfulneſſe of thee, as hee looked for of any of them. Which if thou yeeld not to his Grace, but waxing fat, do abuſe thoſe bleſsings, and ſpurne with the heele agaynſt him, and being called to weeping, mourning and repentance, for thoſe thy tranſgreſsions, thou take vp ioy & gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine: what els may be expected to come vnto thee, but a moſt heauie iudgement from the Lord? And of this, the Lord doth forewarne vs by blazing ſtars, earthquakes, fierie Dragons: and expreſſeth his diſpleaſure by famines, peſtilences, threats of warres, and ſuch like. It is not thy bare profeſsion that ſhall excuſe thee in the day of thy viſitation (O *England*) neither ſhall thy often hearing of Sermons, nor turning of the leaues of the lawe, nor bearing of the bible in thine hand, nor thy talking of ſcriptures, deliuer thee in the time of Gods vengeance, no more then thoſe former ſinners, nor then the *Corinthians* were freed, whom Saint *Paul* warned to beware by the examples of the old Iſraelites which God ouerthrew in the wilderneſſe, if that God be not entreated by thy timely repentance: nor ſhall the often hearing and ruminating of the ſtrange iudgements of God poured vpon other the rebellious people of the old time, & the knowledge of the will of God, profit or preſerue thee from the deſtruction: if thou wilt not be therby thy ſelf inſtructed, reformed and

*Iſay.*22,12,13.

A bare profeſsion helpeth not.

1.*Cor.*10.

made better. To this purpoſe, this diſtich which *Iuſtus Ionas* pronounced a little before his death, is worthy to be daily ruminated.

Mat. Dreſſerus.

Quid iuuat innumeros ſcire, atque euoluere caſus:
Si facienda fugis: ſi fugienda facis?

The dolefull doome of many a wight,
To know, and weigh, what helpes it thee:
If thou neglect that ſhould in right
Be done, and do that ſhould not bee?

The Lord grant thee grace to looke timely to thy ſelfe, and to thine eſtate, and by the conſideration of thoſe auntient plagues which haue in their times ouertaken the vnthankfull, to repent and take heed: ſo happie ſhalt thou be.

VVe ſhould take inſtruction by former examples

6 O England, if thou didſt conſider thine owne vnthankfulneſſe, and therewith wouldeſt weigh how ful of danger thy ſtate ſtandeth, & what mightie plagues awaite to fall on thee, if the Lorde God would permit it, and ſay vnto the ſpirit of trouble, Go: thou wouldeſt deferre no time to repent, thou wouldeſt *Remember thy maker in thoſe dayes of thy youth, before the infirmities of olde age ouertake thee:* yea, thou wouldeſt weepe for thy ſelfe, and for thy children, rather with *Ieremie*, and the Lord Ieſus, before thoſe times of trouble come, thẽ with the fooliſh daughters of *Hieruſalem*, when it is all too late. If thou wouldeſt applie the examples of yore, vnto the times preſent, and therof learne wiſedome (as *Moſes* wiſhed the Iſraelites to do) thou wouldeſt then bee more fearefull, and aſhamed to follow the luſt of thine own heart any longer: thou wouldeſt not truſt

Many and ſundry daungers wayting on England.
Eccles. 12, 1.
Iere. 9.
Luke 19.

to thine owne ſtrength, nor preſume (in thy ſins) ſo far on Gods goodnes: nor wouldeſt thou put confidence in vnrighteous *Mãmon*, nor conſent to be led away with euery winde of doctrine, nor make ſo long tarying to turne to the Lord thy God: but thou wouldſt rather ſpeedily iudge thy ſelf, to eſcape the iudgement of God: condemne thy ſelfe, to be freed from the ſentence of Gods iuſtice: thou wouldeſt caſt thy pride down on the earth, rent thy beautifull haire, & without delay turne to ẏ Lord with faſting weeping & praier. And thus except thou do in ſpirit and truth, thy fall, thy diſhonor, thy ſhame, and thy execration will be horrible, to the dread of all other Nations, for all thy ſinnes, the which the Lorde in mercie forbid.

7 Surely, thou haſt great cauſe to feare (O England) leaſt whē it ſhal pleaſe god (for thine vnthankfulneſſe) to take to himſelf frō ouer thee the life and gouernmēt of our moſt gracious ſoueraigne Queen *Elizabeth* (whoſe life & gouernment the Lord God in his mercy yet prolong & lengthen (if it may be) to to the daies and yeres of *Methuſalah*,) that then, thou ſuddenly feele the paine of thy ſins and deſerued miſeries. For the Lord hath ſufficiently warned vs alreadie of ſuch things by ſo many arguments, as we cannot thereof plead ignorance: & that he hath ſuch a work to be done (without thy repentāce) as ẏ ears of ſo many as heare therof ſhal ſurely glow: and this work is deferred but vnto the appointed time. The God of mercy withheld the execution of his iudgemēt frō *Iuda* (according to his promiſe) during ẏ life time of *Hezekiah*: & he ſpared the ſame in al the daies of *Ioſiah*: neither ſuffred he any man to trouble *Iſrael*

2. *Kin*. 20.19. *and* 22.19 20.
Iudit. 16.30.

ſo long as the widow *Iudith* liued: nor would hee
Gen.19.22. caſt downe the fire on *Sodom*, vntill *Lot* was depar-
Gen.7.10. ted out of *Sodom*: nor did hee powre downe the
waters on the wicked world, before that *Noah* was
embarked in his Arke. And who knoweth whether
that the ſame Lord hath made this mercifull promiſe
and couenāt with our right Chriſtian Princeſſe, and
with thoſe his faithfull ones in the land (which are
by her grace aided, prouided for & defended with-
in this realme, in the name of the diſciples of Chriſt)
that he will not alienate the ſame from his delight
in her, and their dayes? As his arme is not ſhortned,
but that hee will helpe his elect that call vpon him:
ſo is not the ſame ſo weake, but moſt able to deſtroy
his foes, and caſt them downe to hell that diſho-
nour him.

8 Therefore (I ſay againe) let vs not flatter our
Note this. ſelues: bee ſure of this, that if thou continue care-
leſſe and ingratefull, and imagine him to bee
well pleaſed with thee, becauſe hee ſuffereth thee,
and dooth not charge thee with follie, but ſee-
meth to paſſe it ouer by long ſilence, and ſo thou
ad vnto thy former tranſgreſsions, a thouſand more,
without remorſe of conſcience, and dreade of Gods
iudgements: hee will (in the time of wrath) bring
euill vpon thee, and then, hee who was before ſo
ſlowe to anger, will appeare to bee of great might,
and ſuch an one, as will in no wiſe holde thee
excuſed in thy ſinnes: hee will not winke anie
longer at thy pride, thy common ſwearing, thy per-
iurie, thine irreuerēt talking, thy lying, thy ſtealing,
thy killing, thine whoring, thine hauking, thine hy-
pocriſie, thy prophanation of the Lordes day, thine

Idolatries, thy diſſimulation, thy diſcontented mind, thy murmuring mouth, thy ſlaundering tongue, and all other thine abhominations and ſins, which thou haſt wrought and committed, againſt his maieſtie, againſt his Saints, and againſt thine owne health, peace, and proſperitie: but ſeeing that then thou doeſt belong to the Lords corne flower to be threſhed, he himſelfe will ſommon thee to his Court of Iuſtice, and in iudgement hee will commence ſuite againſt thee, he will contende with thee, hee will trie out thy ſins, and ſet them in order before thee: he will condemne thee for the ſame, & all to threſh thee, except thou repent. He that maketh the fruitfull lande barren for the wickedneſſe of them that dwell therin, will force thee to mourne, will cauſe thee to be troubled, to be endaungered of thy plentie and peace, except thou repent. Thy people ſhall periſh, thy cattell ſhall be diminiſhed, the foules of the ayre, the fiſhes of the ſea, ſhall bee taken away, and euery calamitie ſhal ouertake thee except thou repent. Thy life ſhall euer hang in ſuſpence before thine enemies, as the liues of thy neighbours, and thine heart aking for anguiſh, ſhall in the morning deſire the euening, & in the euening deſire the morning, except thou repent. Neither ſhall thy conſcience denie, but confeſſe with *Iacobs* ſonnes in Egypt, *Verely we haue ſinned againſt our brother, &c.* and *therefore is this trouble come vpon vs.* And others that behold thy trouble ſhall ſay (as *Baruch* did to *Iſrael*) *If thou haddeſt walked in the way of God truely, thou ſhouldeſt haue dwelled ſtill ſafe in thine owne land.* But lo, they that liued ſo delicately, do nowe periſh in the ſtreetes. *O learne then where is wiſedome, where vertue*

Eſay.59.12.
Ier.23.34.
Pſal.50.
Pſal.2.
Prou.1.
Pſal.107.34.
Hoſ.4.
Gen.42.21.
Bar.3.13.4.
Lam.4.5.

is, where vnderſtanding is, that thou muſt know alſo from whence commeth long continuance, and life, the light of thine eyes and quietneſſe. Returne yee then vnto the Lord your God, for ye are fallen by iniquitie. Take vnto your words, and ſay vnto him: *Take away all our iniquities, and receiue vs graciouſly.* Why wil ye die? Repent, repent, repent, and ye ſhall ſurely liue (ſaith the Lorde of hoaſts) elſe will I make lamentation ouer you, as I beganne, and ye ſhall not be able to comfort me.

Iſa.55.6.
Hoſ.14.2.

CHAP. XIX.

There is no ſtate or condition of man free of his Croſſes and troubles in this life. Of the Prince, Of the magiſtrate, And the diſcontentation of theſe high ſtates.

NOW, if (beſides theſe generall greefes) the condition of euerie particular man in his ſeuerall vocation bee duely conſidered, it will ſoone appeare, what mightie obſtacles and ſtrong cords of vanitie there bee caſt abroad (as the ſnares of the enemie) to catch and draw men frō their places and dutie of life. And that, as ꝑ latter age of man is weaker, & ſo leſſe apt to vertue: & that in this infirme age do encreaſe vices, ſlothfulnes, loue and pleaſure, eaſines of the mind, impatiēce, inconſtancie, perfidie, fooliſhneſſe, as thoſe that dote, do perſwade themſelues to bee wiſe men: ſo ſuch is this laſt age of the the world, wherin both in Churches, & in the cōmon-wealth, are moued vp great troubles, to hinder mens particular vocations or callings. Therfore we muſt pray, and euery man in his place and function

Euery man is forced to beare his Croſſe.

The infirmity of this laſt age.
Eſay.24.4.

tion, ought to pray with *Dauid*, *Caſt me not away in the time of mine old age: forſake me not when my ſtrength faileth me.* Howbeit, al this the ignorant man knoweth not: the vnwiſe man conſidereth it not: the foole doth not heedfully preuent theſe dangers & imminent inconueniences: and therfore as blindfold he is headleſſe carried away and caſt into manifold miſeries through the ſubtile ſeducer, & the guilefull vanities of this world, to his ignomie and perpetuall confuſion. But the wiſe man, yͤ man of knowledge, he whoſe eyes be fixed in his head (as *Salomon* ſaith) knoweth well that theſe be the common maladies, & ordinarie miſeries of mans vaine life. He ſeeth the maleuolēt diſpoſitions of mans inuentions, and the hard changes & chances of al ages, ſeaſōs and times. And this mā only paſſeth ſafe through thoſe perillous aduenturs, with a due regard of his calling & place: yet not without many vnſpeakable vexations and cares, verifying that ſaying: *The more wiſedome, the more greefe.*

Pſal.71.8.16.

Onely the wiſe man, conſidereth theſe things.

2 The moſt worthie and good Prince, that doth many times watch to prouide for the ſafetie of his people, euen then, whiles they ſoundly ſleepe (as King *Phillip* of *Macedonia*, by the report of *Parmenio* did) and thoſe Princes that haue made the Cities Marble, which they found builded but with brickes (as *Auguſtus* ſaid that he had made the citie of *Rome*) and they yͤ haue reſtored liberty & freedom to them which were thrals & in bōdage, & fought for them, defended and ruled them, as *Moſes*, and *Gedeon*, and *Samuel*, and *Samſon*, and *Iiptha*, and *Othoniel*, & *Dauid*, haue in their times don, performing yͤ ſafety & good of their people, before their owne liues, and haue

The good Prince is not without his coraſiue.

deſerued

Homer.

deſerued therby to be called ποιμένας λαῶν, ſheerds of the people, fathers, ſauiours, keepers of the Countrey: yea beneficiall and earthly gods vnto men. Theſe (I ſay) doo meete with and finde out (after all theyr watchfull regardes) moſt ingratefull people, and ſuch, who, when they ſhould in all honeſtie confeſſe thoſe of whom they haue receiued profite (as *Plinie* wrote to *Veſpaſian*) doo neuertheleſſe ſcarce acknowledge any benefit at all, and yeeld them nothing elſe, but hatefull vnkindeneſſe for recompence of all the good. The moſt of all men in the world, regarde not to immitate thoſe ancient gratefull and golden men, who (as it is ſayde) inuented the three Χάριτας or Graces: nor haue they any care to learne, to and for what ende or purpoſe they inuented them. This conſidered *Pindare* in his time, when he wrote this:

Sen. de ben. ca. 3.
Alceat *Emb. 163.*

Thus are the Graces laid a ſleepe,
and thankfulneſſe is quenched:
For men, vnmindfull of good turnes,
in Lethes *lake are drenched.*

The vertues of good princes be not conſidered of the ingrateful people.

3 There be fewe which haue the grace to conſider this, that, thoſe noble men beeing in place of Gouernment, where (hauing the reynes at libertie) they might haue ſpoyled the Common-wealth, as *Nero* did, they haue notwithſtanding that, aduentured theyr credit, their wealth, their liues and all, for the ſafetie and good of other men: that they haue taken on them the care and regard not onely of themſelues and of a priuate houſe, but alſo of the Empire or Kingdome, and haue ordred the

whole nation according to the iuſtice and equitie of a Prince. Wherin *Salomons* ſpectacle is rightly verified, *Eccleſ. 9.* That *no body thought on that man by whoſe wiſedome the Citie was deliuered from the power of the mightie King which had beſieged it.* And ſurely, this beeing applyed to the caſe of the wiſe Prince and the ingratefull people, thus importeth in effect. I haue ſeene vnder the Sunne a certain King, who in his gouernment neuer oppreſſed any man by the abuſe of his authoritie: yͭ iudged betweene man and man without reſpect of perſons: that defẽded ſtrangers, pupils, & widowes: yͭ duly puniſhed theeues and adulterers: that aduaunced not the wicked, nor maintained impudent & vaine perſons: that rooted out vngodly men, & ſpared not murtherers, nor permitted periurers to liue in the Common-wealth: that defended the Church, and relieued the poore people: that placed ouer the affaires of his kingdom righteous men, & had a cheefe regard of moſt ancient, wiſe, graue, and ſober men for his Counſellers: that neuer liſtned to the ſuperſtitions of Witches, Sorcerers, Charmers, Southſaires, and Pithoniſſes: that baniſhed from his preſence, adulterers, flatterers, back-biters, and ſlaunderers: that by wiſedome knowing God & himſelfe, had power to bridle his owne affections, to deferre his diſpleaſure, & to rule himſelf & his family: that had moſt valiantly defended his Countrey from the forraigne mightie aduerſaries, and had dedicated himſelfe to the right worſhip of God. Yet behold, he hath not bin gratefully requited, nor in any ſort honoured of his people, according to thoſe his demerites.

For his good he hath a baſe reward.

Iudg. 8. 35.

4 Yea, I haue ſeene, that a certaine Prince was

choſen by the Lord of heauen to raigne ouer his
Deut.17. people, & to rule them: he neuer multipled horſes
to himſelfe, nor purpoſe to bring the people into *E-
gypt*, againe: neither did he multiplie Wiues, nor
put his truſt in ſiluer and gold: neither did his heart
ariſe aboue his brethren: nor turned he from the
commandement of the Lord his God, to the right
hand or to the left. But, he did write out a copie of
the law booke, and did reade therein all the daies
of his life, that he might thereby learne to feare the
Lord his God, and to keepe all the words of his law
1.King.1.6. for to do them: according to that deſire of his heart
in his prayer to the Lord. And thereby hath bin (of
Iſa.32.1. the goodneſſe of God) vnto his people, as *an hiding
place from the wind, & as a refuge for the tempeſt: as riuers
of waters in a drie place, and as the ſhadow of a great Rocke
in a drie land: & gouerned them after the rule of righteouſ-
neſſe, and according to the ballance of equitie*. Yet all this
Senec. in notwithſtanding, he findeth the people *ingratum ge-
Hercul. *nus*, ingratefull towards him, and forgetfull of all:
yea, they recompence him with euil, for al his great
good, to the great greefe of his heart. This is the
onely reward which ſuch noble Princes and godly
men are to expect of the vnthankfull world, after ſo
many Princely vertues and benefits.

5 *Abraham, Noah, Moſes, Ioſeph, Samuel, Dauid*,
and ſuch like, which right well know how to beare
this heauie burthen, haue yet continued their pla-
ces, haue done their dutie, and walked in ẏ way of
the Lord (maugre the malice of the maligne world)
howbeit it is true inough, and a thing too often try-
ed by daylie experience, that *a ſlaunderous or ingrate-
Eccleſ.7.8. *full perſon deſtroyeth a liberall heart*, *and beſotteth many
wiſe*

wiſemen. Such kind of requitals do often diſcourage the good Prince, cauſing him vnwilling to perform his dutie in his place. Neither haue ỹ moſt part bin able to digeſt theſe and ſuch like morſels: as namely, that the father of *Alexander*, (notwithſtanding his place, his wiſdom, his dignitie, his renowne, and all the noble aduentures hee had taken for the good of his kingdome) was ſlaine in a publike triumph, his Princes & attēdants looking on the ſame. That the valiant *Iulius Cæſar* (who had atchieued ſo many famous victories and high benefits for the Romanes, and after the ciuill wars ended, had ſhewed to his enemies great mercifulneſſe, and to his friends large bountie, and had left nothing vndone of that which might haue purchaſed to himſelfe beneuolence, fauour, authoritie, and rule, among the Romanes) he was for all that, moſt cowardly murthered among them in the Senate houſe, through the conſpiracie of *Brutus* and *Caſſius*, his own moſt familiar friends, whom aboue all others, he had moſt ſingularly enriched with large benefits.

Many haue beene vnable to beare thoſe burdens.

Philip of Macedonia.

Iulius Cæſar was cowardly murthered.

And that alſo the Emperours *Tiberius*, *Druſus*, *Henry* 7. of *Germany*, and King *Iohn* of *England*, were poiſoned to death: that *Valerianus* was ſhut vp in priſon, where hee dyed miſerably: that *Scipio* was killed by them of his houſe: that *Richard* the ſecond, *Edward* the 5, *Henrie* the 6, Kings of *England*, and the Emperour *Commodus* were murthered: that *Carinus* and *Numerianus* both Kæſares, wretchedly ended theyr liues: and that noble *Pompey*, who had atchieued ſo many goodly enterpriſes, profitable to his countrey, for worldly glory happy, for his vertues a mirror to many princes: and had reſtored the

The ſorrowful ends of many Emperours and Kings.

Pompey.

yong king *Ptolomy* of *Egypt* to his kingdom, he was at the length conſtrained to flie into *Egypt*, where he was moſt butcherly killed of the ſame king, and with ſuch beaſtly ingratitude requited. Finally, it hath much yerked many of them, when they haue conſidered how many noble Princes & Captaines of the Romanes, the Athenians, the Lacedemonians, of the Iſraelites, of the Engliſh-men, of the French-men, and other famous Monarches haue founde the like rewards of ſuch ingratefull people, who haue ouercharged them in their times with many partiall cenſures, murmurings, grudgings, rebellions, trecheries, torments, and death. In the conſideration whereof, they haue meaſured theyr places both dangerous, and full of difficultie and feare. This thing *Dioniſius* of *Syracuſa*, being thereof experienced, would pretily declare vnto his friend *Democles*, when entertaining him very magnificently and Princely at his table, he cauſed a ſharp ſword to be hanged ouer his head by a ſmal haire or threed, with the poynt threof downeward. Wherat *Democles*, notwithſtanding his princely fare & like cheerings, was ſtriken with a moſt horrible feare, and deſired in all the haſte to bee dimiſſed from the Table.

Dioniſe ſheweth to Democles the danger of the regall ſtate.

The troubles and the dangers of of gouernment haue tyred out, and made many men fearefull.

6 The conſideration of theſe and ſuch like ſpectacles, hath occaſioned ſome of them, rather *Heliogabalus* to dedicate themſelues to idleneſſe, ſenſualitie, and vaine worldly pleaſures, which in yong men is fooliſhneſſe, and in old men abhomination, then to the right dities of their vocations. Some with the Emperour *Charles* 5. and with King *Iewe*, and King *Cadwallader* of the Britaines, haue wiſhed

Charles 5.
King Iewe,
King Cadwallader.
Graft. pag. 127.

to reſigne their royaltie, thereby to bee quiet from ſuch daungerous troubles. Some haue with *Pompey*, thought it much better for them to be borne poore mens children, and to lead their liues quietly in the countrey, then to be made thrals in and by ſuch preferments, to ſo many and ſo great vexations. *Ardentius* thought it wiſdome, and much eaſe for himſelf, to denie to ſucceede *Antonius* in the Empire. The Marques of *Meſſena*, and king *Edward* the third of *England*, vpon the offer of the Empire vnto them, haue both moſt willingly refuſed to mount the monſter with ſo manie heads, whereon they might haue beene oppoſed to many ſtrong enemies, and beene made ſubiect to many ſtrokes of bitter torment. *Diocleſian* ſaide to one which gaue him counſaile to returne againe to the Empire (after hee had choſen to toile in the Garden, as a Gardiner) that ſeeing he was deliuered ſafely from the plague, he would not drinke poyſon againe.

Pompey.
Ardentius.
Marques of Meſſena.
Edward the third.
Diocleſian.

These (as it ſeemeth) reſolued with *Ammian*, that this kinde of preferment is nought elſe, but the care of an other mans ſafetie: with *Antiochus*, that it is but a noble thraldome, and with *Agamemnon*; that Princes are but the peoples ſeruaunts, howe ſoeuer they appeare in ſtate, might, and magnificence. This matter *Ioathan* intendeth, by the riddle of the trees of the wood, that went forth to chooſe them a King, when the Figge tree, the Vine, and the Oliue tree, refuſed that, which the Bramble willingly accepted. *Demoſthenes* ſayde, that he for his owne part, would not ſtoope to the ground to take vp the crowne of a Kingdome: and *Antiſthenes* ſaid, that if two wayes were to him pro-

Ammian.
Antiochus.
Ag amemnon
Ioathan in Iudg.9.7.8.9. 10.
Demoſthenes

poſed, the one to a priuate life, the other to the place of gouernment, hee would rather chooſe the priuate life. Alluding to that ſentence of the wiſe man. *The mightie ſhall haue mightie torments.*

The Magiſtrates are tormented with many afflictions.

Exod. 18. 21.

7 Moreouer, the worthy Magiſtrates of the Cōmon wealth, which in their places repreſent the roiall perſons of their Princes, and endeuor to obſerue their duties, being (indeed) men of courage, fearing God, dealing truly, & hating couetouſneſſe, according to that rule of *Iethro*, which gaue *Moſes* coūſell to ordaine Iudges vnder him: when theſe (I ſay) cōſider what *Salomon* ſaith touching ỷ danger of their places, and vnkindneſſe of them whom they ſhall benefit: (*He that breaketh vp an hedge, ſhal be bitten of a Serpent: he that moueth ſtones, ſhall hurt himſelfe thereby: he that cleaueth wood, ſhall thereby annoy himſelfe:*) they haue no meane cauſe of diſcouragement: and when they haue proued it in this, that nothing beſides iniurious vexations of one towards another, and tedious quarels of perſons troubleſome, be preſented vnto them: and that, when they haue done wel, and as the place, the perſons, and cauſe require, they bee partially cenſured, controlled, and many wayes indangered and iniured; they haue bin moued to yrke with him in *Terence*, *Noſtri noſmet pœnitet.* But when vnto all theſe things is added the ſuperiour diſpleaſure, without any iuſt deſert, and calling to minde, what hard fare that noble *Seneca* found vnder *Nero*, and *Papinianus* vnder *Anthonius*, and *Clytus* vnder *Alexander*, and *Iaſper Caligne Shatilion*, vnder the French king, to whom although they had bin moſt faithfull and wiſe Counſailours, they were neuertheleſſe vpon ſudden and ſmall diſpleaſures, diſ-

Eccles.10.8, 9.

Seneca, *Papinianus*, *Clytus*. *Shatilion*, the Admirall of France.

graced and murthered: they are pearced with a ſore terrour, and holde not onely their places, but alſo their liues, both ſuſpenſiue and loathſome to themſelues. Whereupon many haue more labored to be ſetled on lower ground, then to climbe the pinacle or turret ſo full of perils.

This thing *Seneca*, *Papinianus*, and *Shatilion* did ſee, and therefore they would gladly haue renounced their power, offices, and places, and haue betaken themſelues to a life ſolitarie, and more ſafe: yea, *Seneca* (for his part) offred to employ and beſtow all his goods and riches, to the vſe and benefit of the Emperour, therby to haue purchaſed his manumiſſion and libertie, which yet hee could not obtaine, vntill his painefull life was cut off by an iniurious death. Thus alſo *Themiſtocles* among the *Athenians*, and *Lucullus* among the *Romanes* haue beene verie deſirous to exchaunge their publike places for a life priuate, and more free from emulation. *Demoſthenes* reſolued, that better it is, for him which is depoſed of ſuch a gouernment or office, to die then to bee readuaunced. *Aeſchines* is verie glad, that hee is deliuered from an office, which hee tearmeth a madde dogge. *Timon* woulde rather bee called Μισάνθρωπος, A contemner of the ſocietie and fellowſhippe of men, then to ſerue other mens turnes in ſuch an vnthankefull and troubleſome place.

S. Thom. in Boeth. de conſol. Philo. li. 3. Proſ. 5.

Socrates eſteemed vacant time of leiſure, one of the beſt of all the poſſeſsions of the world, meaning, that to be free and quiet from ſuch cumbrous buſineſſe, and the vexations of publike affaires, and from ſuch appetites as trouble the tranquilitie of the mind, is no meane treaſure. This thing *Themiſtocles, Phociõ, Demoſthenes, Ariſtides, Cicero, Scipio, Marius, Boethius,* and many others, ſome Greekes, ſome Romans, ſome Iewes, ſome chriſtians, ſome Barbarians, haue alſo too wel approoued, & haue acknowledged and confeſſed it, in the ſorrowfull ſenſe of the ſame. This conſideration (no doubt) pearced the mind of *Barzellai,* when he refuſed to be aduanced by King *Dauid,* which offred him no meane preferment: and this moued the wiſe *Sunemite,* to deſire rather to inhabit amongſt her owne people (with a cõtented mind) then to be ſpoken for vnto the king, when as *Eliſha* the Prophet would haue done her that pleaſure. And hereof was it, that *Benet* the maiſter of *Beda,* who diſcended of rich kinred, and was in high fauor with *Oſwye* king of *Britain,* did forſake both the kings court, and his owne houſe, & all that he had, and became a Monke. The Chronicles and Hiſtories of the former ages, are not without manie ſuch examples. And a great many noble and wiſe perſonages that preſently liue in the worlde, are not freed from the hard experiment of this thing.

Barzillai.
2. *Sam.* 19.37

Sunemite.
2. *King.* 4. 13.

Grãt. pag.
123. *Chron.*

CHAP. XIX.

The troubles and afflictions of the Miniſter, of the houſholder, of the Schoolemaiſter, of the Scribe, and of other faculties and conditions of men.

The paſtour his troubles.

The faithfull Paſtour and Miniſter in the Church, is for his part daylie perplexed & troubled with a mountaine of griefes and heauie woes: for whoſoeuer he bee that takes on him the miniſterie of the worde, and preaching of the Goſpel (by the Lords authoritie) hee is ſet as it were in an open battaile, and hath foorthwith the Diuell, and the worlde aduerſaries vnto him, and profeſſed enemies, which endeuour to hinder and hurt him with all their power, and pollicies. The Diuell daily watcheth him, obſerueth his doctrine, and noteth his life, which hee couetteth to enſnare. He aſſaileth his life and conuerſation, that ſo hee might mooue him to denie in worke, that which in worde hee profeſſeth and teacheth: that ſo, though hee builde with the one hand, he might with the other hande, pull downe and deſtroy: for manie men, eſpecially the ignorant and common people, immitate and follow, rather the life and conditions of the Miniſters and teachers, then their wordes and doctrine. He aſſaulteth his doctrine alſo, that ſuch as heare him, beeing by errours deceiued and ſeduced, may togither with him bee damned, as when the blinde leadeth the blinde, they both fall into the pitte. And that hee might the better compaſſe that which he hath deuiſed agaynſt the ſeruaunts of God, hee mooueth the worlde in the which hee dwelleth and rageth, which beeing ſet on miſchiefe (as Saint *Iohn* ſayeth) ſtrugleth and ſtriueth agaynſt him, I meane the Miniſter and his doctrine, ſometimes by Hypocriſie, ſometimes by Sophiſtrie, ſometimes by tyrannie, endeuouring to hinder him and enforce him to denie his profeſsion. To the which, though he bring the glad tidings of peace, who calleth him happie? though hee preach the truth, and publiſh the miſteries of God, who beleeueth his re-

The practiſe of the diuell againſt the Miniſters.

The world is an enemie to the Miniſters of the worde.

*Iſay.*53.1.

port/he talketh, who heareth him? he walketh, who followeth him? he pipeth vnto the people, and they daunce not: hee ſorroweth, and they mourne not. He hath giuen none offence in anything, that the miniſterie be not blamed: but he is blameleſſe, the husband of one wife, watching, ſober, comelie apparelled, a louer of hoſpitalitie, apt to teach, not giuen to ouermuch wine, no ſtriker, nor greedie of filthie lucre: but gentle, abhorring fighting, abhorring couetouſneſſe, one that ruleth well his owne houſe, hauing children in ſubiection, with all grauitie, &c. And yet his patience is tried by them of the worlde to the vttermoſt, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtriſes, in labours, in watchings, in faſtings, in colde and nakedneſſe, in iourneying often, in perils of waters, in perils of robbers, in perils of his own nation, in perils among the heathen, in perils in the citie, in perils in the wilderneſſe, in perils among falſe brethren, in torments, in death.

1. Tim. 3. 2.

2. Cor. 2. 6.

2 And in all theſe hard aduentures, whiles he deſerueth a good report, hee getteth an euill report: though he be true, yet is he taken for a deceiuer: he is ſcarcely knowne to his own acquaintance, though he hath bin moſt bountifull vnto them: he is as dying daily, though not killed: he is very poor, though hee enricheth manie; and though by ruling well, and labouring both in the worde and doctrine, hee hath merited that double honour which the Apoſtle ſayeth is vnto ſuch perſons due: yet hath hee no honour at all. Hee hath well deſerued of all men: but of all men hee is badlie rewarded. Thus *Amos* the Prophette was accu-

The Prophets and Martyrs haue bin hardly rewarded for their labours.

ſed and reprooued. *Miches* was impriſoned: *Zacharias* was murthered: *Ieremie* was caſt downe into a deepe Dungeon, and his feete made faſt in the ſtockes: *Iſaiah* was cut a ſunder with a Sawe: *Eliah* was threatned and perſecuted: *Ezechiel* had bands for him prepared: and *Daniel* was throwne into the Lions Denne. Chriſt Ieſus our Lorde and Sauiour himſelfe, though hee came into the worlde, not to condemne the worlde, but that the worlde through him might bee ſaued: yet his owne receiued him not, the darkneſſe comprehended him not, the worlde knewe him not: he bound the ſtrong man, and deliuered them that were captiued: yet no man thought vpon him: he was perſecuted, taken, crucified, and reiected. So his Ambaſſadour *Iohn Baptiſt* was beheaded: his Apoſtles, *Iames, Peter*, and *Paul*, were killed. Alſo his Martyr *Stephen* was ſtoned to death: *Iohn* the Euangeliſt was baniſhed: *Ireneus*, and *Policarpus*, were martyred: ſo was *Laurentius*, *Iohn Hus*, *Hierome* of *Prage*, *VVicliffe*, *Ridley*, *Cranmer*, *Latimer*, *Bradford*, *Tindall*, with a thouſande others, which haue beene tried by mockinges and ſcourginges, yea, and moreouer, by bandes, and impriſonment: they were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſworde, burned in the fire, afflicted and tormented moſt cruellie, of whome indeede *The worlde was nothing worthie*, as the Apoſtle ſayeth. So thankleſſe is this office: ſuch is the rewarde of the painfull preaching of the Goſpel, and for labouring hardlie in the Lords harueſt, which the worlde is moſt readie at all times to beſtow. Manie there bee that

*Heb.*11.38. VVorld is not worthie of good men.

Dan.11.34. cleaue vnto the painfull miniſter fainedly: few there be which ioyne themſelues with him in truth and ſinceritie: wherein they find this verified: οὐκ ἔστι χάρις μετόπισθεν εὐεργέων, *Benefits beſtowed haue not ſo much as thanks.* Homer.

A dangerous matter to deal with Princes and great perſons. 3 But as it is no meane matter for him to deale in his miniſterie with the common people, to perſwade them to the feare of God, and honour of the Prince, and ſo to liue in Chriſtian Contentation, being as thoſe with whome *Ieremie* had to do, poore, Iere.5.4.5. fooliſh, ignorannt of the way of the Lord, and the iudgement of their God: ſo is their no ſmall wiſedome to bee had in the perſwading of the Princes and great perſonages, to admit the worde of God: for their eares bee ſo tender (as one ſayde) that they P.Mart.1. 1.King.20. can ſcarcelie ſuffer any truth to touch them. Therefore, though *Ieremie* ſay, *I will get me vnto the great men, and will ſpeake vnto them: for they haue knowne the way of the Lorde, and the iudgements of their God:* yet finding them to bee breakers of the yoake, it ſhall bee bootleſſe for him to commit himſelfe vnto them: and ſo is it for *Amos* to go to the Court, Amos 7.10. and to preach in the Kings Chappell, except hee can handle his matter with rare wiſedome, and ſingular dexteritie. Yea, *Nathan* being ſent from God to *Dauid* the King, dareth not to approach neare the preſence of the King, but with ſuch a Parrable in his mouth, as manie men haue neither the witte to inuent, nor the grace to applie. Chriſt himſelfe vppon this occaſion, propoſeth to the Scribes and Phariſees, learned Parables, and in certain riddles, ſimilitudes and prouerbs, he reproueth them, which otherwiſe would not abide the hearing of plaine words.

4 In the conſideration of theſe and ſuch like things, the Prophet *Ionas* being commaunded to go and preach againſt *Nineuy* the Metropolitane Citie of *Aſſyria*, wherein were congregated the mightieſt and wiſeſt men of that Monarch, would haue eaſed himſelfe from the danger therof, by flying into *Tharſhiſh* from the Lords preſence: that is, from performing of that which the Lord had to him cōmaunded. And ſo *Ieremy*, being firſt called to preach and to propheſie in the name of the Lorde, would haue excuſed himſelfe by his tender age, & by that he could not ſpeake eloquently. And afterward, hauing felt the tight of the burthen, hee complained thus: *Oh mother: that euer thou beareſt mee!* The Prophet *Iſay* ſeeing what ingratefulneſſe came from worldly men, after his long miniſterie, he thought verily that he had laboured all in vaine: & that godly *Polycarpus* hauing found the like thanks, exclaimeth thus: ὦ καλὲ θεέ: *O good God! for what times haſt thou reſerued me to feele thoſe torments?* Hereuppon was it, that one ſaide to Chriſt when hee was called, that hee would firſt go home and burie his Father: and that another ſaid, he would go & bid his friends farewell at home. This cauſed *Peter* to denie his maiſter, and *Demas* to forſake *Pauls* ſociety. This cauſed the ſtarres to fall from heauen, that the labourers be few, though the harueſt bee full great, and that not many do with wiſedome inſtruct the people in the way of righteouſneſſe. An heauie caſe, the Lord knoweth, and moſt intollerable, without the great mercie of God which ſtrengtheneth.

Ionas.1.

Ieremy.1.

Ier.15.10. & 20.18.

Iſay.49.4.

Polycarpus.

5 Alſo the good *Houſholder* matcheth with many afflictions: ſometimes through an vnruly wife, as

The houſholder hath his afflictions.

Socrates did with his *Xantippe*: ſometimes by diſobedient Children, as *Dauid* did with his ſonne *Abſalom*, and *Eli* with his ſonnes *Hophnes* and *Phinez*: and *Samuel* with his Children, *Ioel* and *Abia*: and *Iacob* with his ſonnes, and his daughter *Dina*: ſometimes by ſeruants; as *Philamon* did with *Oniſimus*: ſometime by badde neighbours, as *Tobias* did with the Niniuites, & *Loth* with the Sodomites: beſides many diſorders in domeſticall and houſhold affayres, wherby he is prouoked to diſcontentation, and yet, *Ouid.li.4. metam.* Siſyphus. Auguſtus. doing his beſt, hee is tied faſt with tyred *Siſyphus*, to the daily turning of his ſtone. *Auguſtus* himſelfe (though in the higheſt authority, yet as an houſholder) as often as he heard mention made of *Iulia* his daughter, and *Iulia* his daughters daughter, and of *Agrippa* his daughters ſon, which he was moued to baniſh from his Houſe for theyr open wicked and diſſolute maners, and odious conditions, he would ſigh and complaine therof with this verſe of *Homer*,

VVold god my lot had bin t'haue had neither wife nor child.

That olde man in *Terence* called him happie that was freed from ſuch heauie fetters, to the which the monaſticall life is preferred in the iudgement of many men: *1.Cor.7.8. 38.40.* yea, *Paul* himſelfe held it good for the widowes, and for the vnmaried perſons, at that time, and on that preſent occaſion, ſo to conteine themſelues, reſoluing that he did better which gaue not in marriage, then hee did which gaue in marriage: that the ſingle life is the beſt kind of life, and that *Peter* ſpake wiſely when hee ſayde to his Maiſter, *If the cauſe ſtandeth ſo betweene a man and his wife,* *then it is not good to marrie*: notwithſtanding that God ſaide in the beginning: *It is not good that the man ſhould be alone.*

Gen. 2.

6 The painfull Schoolemaiſter alſo finding few or none of his ſchollers ſo induſtrious and thankful as King *Alexander* the great was to his maiſter *Ariſtotle*; or as the wiſe *Salomon* was to learned *Aſaph*: but rather dull of hearing, ſlow in learning, indutifull, ingratefull: yea, and vppon ſmall occaſions ſo cruell to him, as *Nero* was to his Mayſter *Seneca* when hee killed him: or as *Ptholomeus* was to his Tutour *Ariſtomenes*, when hee impriſoned him: and conſidering howe truely *Iuuenal* ſingeth, *Scire volunt omnes, mercedem ſoluere nemo*: that men ſcarcely reward well thoſe perſons of whome they would that eyther themſelues, or theyr children ſhoulde learne wiſedome. Hee is quite ouerthrowne with furie and diſpleaſure, and caſteth himſelfe of his painefull trauailes with finall diſpayre. *Oleum & laborem perdo*: *I do but looſe all my labour.*

The ſchoole-maiſters con- refuſes.

Ariſtotle.

Aſaph.

Seneca.

Ariſtomenes.

Iuuenall Satyr.

7 The learned Scribe alſo neuer or verie ſeldome findeth the one moitie of ſuch bountifull rewards, as one *Octauius* beſtowed on a poore Greeke Poet, who had exhibited to him certayne learned Epigrams (which rewarde, as it is ſayde, was an hundred thouſande peeces of Golde) but hee rather findeth, that his beſt labours doo purchaſe emulation, enuie, diſdaine, and many hard conſtructions, with diriſions: therefore hee accounteth with *Baruch*, that hee hath gained nought elſe beſides paynes for his trauailes, and waxeth wearie of wryting. So alſo many others, both well learned and experienced, from whome at

The Scribe his afflictions.

Baruch. *Ier.* 45.3.

length

The cunning and wiſe men haue affliſtions and enemies.

Boet. de conſ. Phil. li. 1. proſ. 3.

Socrates.

Valer. max. li. 1. 2. & li. 3. 3

Zeno.

Anaxagoras.

Æſope.

Ouid.

Iuuenal.

A cunning maker of Glaſſe.

length the Common-wealth expecteth the fruits of their ſtudies & trauailes, are wonderfully daunted, when they heare, that *Socrates* (which was by the Oracle at *Delphos*, teſtified to bee the wiſeſt among the Philoſophers) was through enuie accuſed by *Anetus*, for the Citizens of *Athens*: by *Meletus*, for the Poets: by *Lycon*, for the Oratours: whereupon he was forced to drinke poyſon, whereof he died: and that *Zeno* was tormented by *Nearchus*, in the ſight of his owne Citizens: and that *Anaxagoras* with much adoo eſcaped the like: that the men of *Delphos* threw downe *Aeſope* off an high Rock, and brake his necke: that *Octauius Cæſar* baniſhed *Ouid* the Poet from his Court, and ſent him an exile into *Pontus*: that *Domitian* the Emperour exiled *Iuuenal* the Poet: and that *Tiberius* commaunded that cunning craftſ-man, which had made Glaſſe malleable, that is, to abide the hammer as gold, tinne, or other mettals, to be beheaded. And weighing and perpending how many others alſo, both cunning and well learned in their ſeuerall facluties, haue beene burned in the furious fires of enuie and diſdaine: they do, I ſay, fold their handes and ceaſe from altogether with this account; *Terra mouetur: Lette the world wag.*

8 Finally, it is daily conſidered and obſerued, that all ſuch (for the moſt parte) as haue aduentured farre, and taken hard trauailes for the good and ſafetie of other men, yea, of Churches and whole Common-wealthes, haue found euen them whom they haue benefited, and to whom they haue well wiſhed, to be affected towards them, as were the people of *Rome* towards *Telemachus* the Monke, in

the time of Honorius the Emperour. This Telemachus beholding of the great delight that the people of Rome had in their accustomed combats of Gladiatours, whereby no small number of them had beene murthered one of another of them, hee of very zeale came to Rome, with purpose to disswade them from that barbarous crueltie. And as he saw two men now ready to fight, hee stept on the stage and spake betweene them: *Quid facitis fratres? quid in inuicem, ferarum more, sæuitis?* That is, *What meane yee brethren? wherefore do ye thus like bruite beasts seeke one anothers destruction?* But thus was hee rewarded: the people at once rose vp with one accord against him, and stoned him with stones, that he dyed. This kind of thankfulnesse towards them which well deserue, *Virgil* prettily bewrayeth, and the same reproueth in the fable of the sleeping Pastour and the watchfull Gnat, thus. As a certaine Pastour slept in the fields in the heate of the Summer, there glided towards him a venemous serpẽt, with full purpose to sting him being a sleepe. This thing the little Gnat perceiuing, came hastily, and pight on the Pastours face, tickling him, with intent to awaken him, to eschew that present euill. But the peeuish Pastour hauing no consideration either of his owne danger, or of the Gnats good mind, sodainly put vp his hand and killed the Gnat, whose death afterward, but all too late, he thus lamented.

Telemachus.
Eras. in præfac ad Paraph. in Marcum.

The fable of the Pastour and the gnat.
Virg.

O little Culex, thus thou gain'st
for gard of life, thy death:
By Pastour, who for thy good deed,
bereaues thy vitall breath.

Parue culex, pecudum custos, &c.
Virg.

But if that men (after their good deſerts) founde not ſuch extreme requitals, yet they (ſcarcely) eſcaped that thankfulneſſe which the Phiſitians that had cured *Triſcelus* founde at his handes. For this fellow, beeing ſometimes ouercome with a melancholike paſſion, perſwaded himſelfe to be the right owner of al the great Nauie that arriued at the Port *Pireus*: but when through the great cunning and care of his Phiſitians he was healed, he, in ſteede of thankfulneſſe began to curſe them: ſaying, that they had therein robbed him of all his wealth, & vtterly ſpoyled him of his delights. Lo, ſuch be the rewards which the world commonly beſtoweth on thē that do good, & benefit others. Wherfore, not onely the commō ſort, but alſo many of the better account (as in this conceite made wearie of well doing for others) haue bin moued to ſing thus with *Catullus*:

Triſchus and his Phiſitions.

Omnia ſunt ingrata, nihil feciſſe benignè eſt. Catul.

Let paſſe the minde well to deſerue of any wight:
Or to perſwade, that men will be reform'd aright.
Ingratefull all things be: that one deſerueth well,
Is nothing elſe but yrkſome toyle, and labour fell.

And others, in the conſideration of theſe things, vſe to rumynate that notable ſong of the Lorde touching his ingratefull vineyarde, complayning alſo to him of the maligne worlde: *What could wee haue doone more vnto them, then that which wee haue done? after our labours wee did onely expect this, that they ſhould be thankfull and the neere to all vertues: but lo, they be moſt ingratefull, and flow with all vices.* Therfore they reſolue, that it is a farre better thing to bee medling with nothing at all. My talent (ſayth one)

Iſa. 5.1.

one) is mine owne and in mine owne hand: I may put it in the earth if I will, which yet had I leuer doe, then hazard to employ it to any perill and paine. I will (sayth another) assay some other thing to liue on, for my more ease, quiet, profit and pleaſure: for I perceiue that in these my great trauailes, I am worthily moued to sing out the hand-maides ſorie Song: *Mane ſurge, de fatigabile, ac manduca panem Doloris*, that is, *Early vp, wearie toyle, and ſorrie fare.*

The hand-maids ſong.

No man liueth content.

Besides all this, looking yet more neere into the particular eſtates and conditions of men in this wretched world, I finde not many that are willing to liſten to that morall ſentence of *Ben Syrah*: *Burniſh that bone which falles in thy lot*: because they neuer learned *Pauls* leſſon, and which he learned himſelfe: *I haue learned* (ſayth hee) *in whatſoeuer eſtate I am, to be therewith content.* But the Poore man, although he haue foode and raymeut wherewith he ſhould be contented (as the Apoſtle aduiſeth) yet hee thinketh his eſtate but miſerable, the rather becauſe hee ſuffereth many an iniurie of them that be rich, which hee is not of power to reſiſt, nor of might to reuenge. Therefore he bepittieth himſelfe, hee bewayleth his lot, he emulateth the condition of other men: yea, hee laboureth to bee made rich, and haue worldly poſſeſſions by all wayes and meanes, though that thereby hee fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drawe men to perdition and deſtruction. For the loue of Money is the roote of all euill, which while ſome luſted after, they miſſed the marke concerning the Fayth, and

Sent.

*Phil.*4.11.

1.*Tim.*6.8.9.

and pearced themſelues through with many ſorrowes. Howbeit, if theſe worldly riches could by him be obtained, then were he the happieſt man (in his owne conceite) and therefore riches is made the *Summum Bonum*, and cheefe ſcope whereunto the labours of many poore men do tend and are directed. In the meane whiles, hee liueth in high murmur, grudge, and diſcontentation of minde: and why? he hath not yet learned the leſſon of Contentation: *2.Tim.6.6.* he beleeueth not that godlineſſe is great riches to him that is pleaſed with that which God hath giuen him: and hee cannot conceiue this, that to labour and to be contented with that a man hath, be it little *Ecclus.40.18.* or be it much, is a ſweete pleaſant life, and a treaſure aboue all treaſures. Neither doth hee thinke that Chriſt ſpake trueth, when he ſaid, that it is eaſier for a Camel to go through the eye of a needle, then for the rich men, or for him that truſteth in money to enter into the kingdome of God: or that the poore in Spirit, though neuer ſo poore in wealth, are beloued of God, and bleſſed.

The rich man and his affliction.

11. On the other ſide, the rich man cannot content himſelfe neither, ſeeing hee feeleth ſuch torments as much trouble him too. *Eccles.4.8.* The more he hath, the more mouthes muſt hee fill: the greater gaine, the greater greefe: he watcheth in the night: hee hath no quietneſſe in the day. When the poore man iournyeth without all feare, and ſingeth before the robbers face, the rich man is moſt fearefull, & ſtandeth in doubt of euery buſh. Where flocke the flyes, but to the Carions? where lurketh the Theefe, but there where wealth is? Therefore the Nigard *Euclio*, *Euclio, apud Plaut. in ſua Aulularia.* whome *Plautus* bringeth in, reaſoning with

Megadorus, feareth that euery one which commeth to his houſe, intendeth to rob him of his money and wealth: and that whoſoeuer beginneth any conference or talke with him, mindeth to borrow ſome of his gold: he thinketh that his Cheſts are not made and banded ſtrong inough to keepe faſt his treaſure, nor that the doores of his houſe be barred & locked faſt inough to keepe out theeues. So that in ſuch his perplexitie, hee often calleth him happie, that hauing nothing to looſe, could ſay with a mind content, *Omnia mea mecum porto: I beare all my wealth with mee, whither ſo euer I go.* Such is his vanitie, and vnmeaſurable toyle: howbeit, hee is farre off from the poore mans deſire, to exchange his condition with the poore man, albeit the poore man woulde willingly exchange with him: but rather moſt deſirous to keep al that he hath, and yet to incroach and get in more: yea, and hauing inough, and too much, he neuer ſaith to them that bring in, ho, ho. Neither is rich *Cræſus* ſatisfied with his wealth, nor will *Alexander* bee contented with the conqueſt of one world. His diſeaſe therefore is a dangerous dropſie, whoſe thirſt is not quēched with much water, but the more haue, the more craue, the more drinke, the dryer: and his deſire is like the bottomleſſe gulfe inſatiable. Surely, this man hath made that to himſelfe euill, which of it owne nature is good: for riches are not euill, but onelie vnto them which ſet their hearts on them and ſo abuſe them. *Abraham* was a verie rich man, ſo alſo was *Loth*, ſo was *Iſaak*, ſo was *Iacob*, ſo was *Ioſeph*, and *Ioſeph* of *Aramathia*: yet were they neuertheleſſe the friends of God, and righteous men. Therefore

The rich man is loath to exchange his condition with the poore man.

Cræſus.
Alexander.

Dauid in the Pſalme did not condemne riches, nor the true vſe of them: but hee ſayde: *Set not thine heart therevpon.* For the Lord ſayth: *Giue mee thine heart.* They doo ſet their heart vpon riches, which do in them place their felicitie, and make riches their God, and truſt in them. And as the godlie Saints do euer hunger and thirſt after righteous and the holie preſence of God, vntill they come home to him into his glorie, ſo the worldlie rich man (though not with the like heart) doth euer thirſt for that his God *Mammon*, and the treaſures of *Pluto*, and cannot be appeaſed: but he ſaith ſtill, I will pull downe my Barnes, and build them bigger, vntill it bee ſaide to him, *Thou foole, this verie night they ſhall fetch away thy ſoule from thee.*

Luke 12.

Aug. de Charit.

12 Thus are men hardly perſwaded, that he is onlie rich, which in Charitie is contented, and that he is a poore man indeed, which in the middeſt of his aboundance hath not a contented minde. They beleeue not Chriſt in this, that much better it is for a man to be poore *Lazarus*, then that wealthy *Diues* in this life. Neither do they conſider, that it little profiteth a man to labour in the winde with ſuch eager thirſting after the riches of this world, when in regarde thereof, he miſſeth King *Salomons* thouſand: that is, his owne ſoule, and the life euerlaſting. And they remember not (notwithſtanding the common and daylie examples before their eyes) that a man going from hence towardes his long home, leaueth all his riches and wealth behinde him, departing from this worlde as naked as he came into the ſame. In trueth, if they did well weigh this one thing, they woulde not be ſo greedie with the hun-

grie Rauen , to pray on the venemous Serpent to his owne deſtruction, as ſayth the Prouerbe. Onlie the wiſe man conſidereth well theſe things , and yeeldeth to this, that Content is rich. And thus that wiſe *Agur*, the ſonne of *Iake*, conſidered, and knowing alſo, on the one ſide worldly riches and wealth, was a mightie prouocation of pride, couetouſneſſe, luſt, enuie, diſdaine, rapine, gluttonie, and ſuch like: and that on the other ſide ; worldly pouertie was the mother of impatiencie, diſcontentation, blaſphemie, theft, lying, and ſuch like: and that of all others the meane eſtate was the beſt, hee both taught and prayed thus . Two thinges (ſayeth hee to the Lorde) haue I required of thee, denie them not before I die. Remooue from mee vanitie and lies. Giue mee neither pouertie nor riches : feede mee with foode conuenient for mee: leaſt I be full, and doo denie thee, and ſay, who is the Lord? or leaſt I bee poore, and ſteale, and blaſpheme the name of my God.

13 To be ſhort, howſoeuer it bee that Saint *Paul* *1.Tim.6,8,9* aduiſeth men to abide within the compaſſe of their owne vocations and conditions of life , and therein to ſerue God with pure cõſciences, & contentation: yet (that notwithſtanding) wee ſee, that the man which hath a wife, commendeth him that hath not yet married a wife: the woman which is bound to an huſband, praiſeth her that remaineth a virgine. Again, few married men (as the world goeth) liſten to *Salomons* counſaile , to drinke of the water of their owne welles, and of the riuers that runne out of their owne ſprings . They are ſcarcely pleaſed, to reioyne with the wiues of their youth , which

ſhould in all equitie, be to them as the louing Hind, and pleaſant Roe. Their breaſt cannot cõtent them, nor can they bee ſatisfied with their good loue. Therfore they affect ſtraunge women, and aſſay to pleaſe themſelues in other mens houſes. And this is alſo the deſire of many maried women, who would if they could, forſake the guide of their youth, and follow ſtraungers. Furthermore, the ſouldior will not be content with his wages, but he will oppreſſe and proll for ſpoyles, neither is hee pleaſed with his condition. The Marchant man commendeth the *Baſyl. Mag.* husbandman, and the husbandman liketh well of marchandize. The yeoman would be a gentleman: the eſquire would be a knight: the knight would be a Lord: the Lord would bee a Prince: the Prince would be a king, and Emperor of the whole world. The child would he were a man, the mayd would be a wife, the wife would bee her husbands maiſter. The olde man being ſorie that ſo many dayes of his life be worne out, wiſheth that he were a yong man againe. And thus euery vocation and condition, being loathſome to it ſelfe, euery man looketh with hote emulation on the calling & condition of ſome other man without contentation, wherin the Poets aime, hitteth home on the nailes head.

Perſ. *Optat Ephipia, Bos piger:*
Optat arare Caballus.

Thus engliſhed:

The lazie Oxe doth wiſh, he were
an Horſe, on backe to beare:
And ſo the Horſe doth wiſh, he were
an Oxe, the ſoyle to teare.

Againe, conſidering manie vnmeaſurable cares and great vanities of mens affaires, hee thus lamenteth the miſerie of the ſame.

O curas hominum! O quantum eſt in rebus inane?

Thus engliſhed.

Alas mans cares: how full of paine?
Alas mans wayes: how vile and vaine?

Indeed right iuſtly (as ſaid *Auguſtine*) hath the Lord appoynted an vnquiet heart and minde, for a puniſhment to the men of this life, which will not be contented & pleaſed with that which they haue: and this affliction (ſaith *Salomon*) hath God giuen to the children of men, to humble them.

CHAP. XXI.

Many men are diſtracted in the conſideration of the diſorders of this worlde. Men are euen in theſe our dayes ingratefull to ſuch as do them any good. The neceſſitie of inſtructions and good admonitions.

MOreouer, for that all things bee ſo hard, as a man is not of abilitie to expreſſe them: and he is accounted happy, that knoweth the cauſes of things, the mē of this world are moſt wonderfully afflicted in their owne imaginations: ſo farre, that ſome of them haue euen conſumed away with ſpitefull anger, as *Ariſtotle* the Peripatike was ſaid to do, for that he could not find out the cauſe of the

Ariſtotle died with anger.

ebbing and flowing of the ſwelling riuer *Euripus*: and others haue bin thoroughly diſtracted as was *Aratus* the Aſtronomer: ſome haue bin diſcomfited, as was king *Saul*, *Mithridate*, & *Demoſthenes*, though ſome others haue promiſed themſelues victorie with *Achab*, and happie ſucceſſe with *Brutus*, either by force, or fortune, with a vaine expectation.

Aratus was deſtracted.
Saul.
Mithridates.
Achab.
Brutus.

The confuſion of worldly things.

2 But when with all theſe things, that vgly *Ataxie* the diſorder and manifold confuſions of this life do concurre, beyond all the reſt, this heauy conſideration, that (not only as *Socrates*, but alſo as *Dauid* ſaid) *The wicked and euill diſpoſed haue oftentimes the moſt abundance of worldly goods and riches, when the better ſort want them*: that the godlie and wicked be preferred, and liue in long proſperitie: that the vnrighteous do vnrighteouſly, & God (as *Iob* ſaith) doth not charge them with follie, or plague them: that iniuſtice and oppreſsion is ſeene in the place of iudgement: that religion often languiſheth, and Atheiſme and prophanitie doth flouriſh: that the gouernment either Eccleſiaſticall or Politicall, or Oecomicall, little auaileth to correct, redreſſe and perfect that which is amiſſe: that many noble men, and wiſe men, haue periſhed togither with the ignomious and fooliſh: that *Alexandria*, *Corinth*, *Ieruſalem*, *Sparta*, *Athens*, *Thebes*, & many other famous cities haue bin made deſolate. That *Chaldaea*, *Babylō*, *Perſia*, *Gracia*, & other mightie Monarches of the world, haue altered their turnes, and chaunged their faces: and that all men be conſtrained to beare with the ingratefull world, howſoeuer it be, becauſe *No man can ſtriue with him that is mightier then himſelfe, and things that are bowed,*

*Pſal.*73.
*Iere.*12.1.
*Abac.*1.3.
*Iob.*21.7.
and 24.12.
*Eccles.*3.16.
and 4.1.

The confuſion of things occaſion ſome to argue want of power in God, &c.

no man can make ſtraight. The common ſort of men do argue of the want of power and force in God, (as *Cicero* ſayth, reporting the wordes of *Diogenes*) and the rather, for that neither *Iupiter Olympius*, nor *Aeſculapius*, (as hee ſayde) plagued the Tyraunt *Dionyſius*, for diſpoyling them of their Treaſures: and for that manie other wicked men are not puniſhed by GOD himſelfe, by and by with ſome horrible plagues for theyr horrible deedes: yea, and manie great and famous perſonages alſo haue conſented to that ſaying of him in the Tragedie: *Vitam regit Fortuna Dea: The Goddeſſe Fortune guideth euerie mans life.* And if it bee ſo, then, to what ende (ſay they) ſerue all thoſe precepts of wiſedome deliuered unto us in the worde, and in Hyſtories? For if mans life be guided neither by the counſailes of wiſe men, nor by God himſelfe, why then is doctrine propoſed? And ſo the greateſt part of all people, in the gouernment of great matters, direct not their counſailes to any certaine rule and doctrine: but hoyſe vp ſailes to be carried whitherſoeuer the winde ſhall driue, or blind Fortune permit them.

Nat. deorum lib.3.

Read Iob. cap.24.12.

Melan. in Epiſt. præfix. operibus græc. Xenophon.

3 And although the Heathen Orator ſayd: *Mala & impia conſuetudo contra Deos diſputandi, ſiue ex animo id fit, ſiue ſimulate: It is an euill cuſtome to diſpute agaynſt the goddes, whether it bee done of ſet purpoſe, or by ſimulation:* yet manie of the godlie themſelues alſo, are by theſe and ſuch like ſpectacles, mooued to expoſtulate agaynſt the Lorde GOD of Heauen, as *Ieremie* did: *VVherefore proſpereth the way of the wicked?* VVhy dooſt thou (O God) ſuffer the vngodlye to liue in the VVorlde, to hurt

Cicero de Nat. deorum lib.3.

The godlie themſelues do often murmure.

Ierem.12.1.
Iob.24.1.

and oppreſſe thine owne children? what iuſtice? what reaſon? what wiſedome is there in God that permitteth it? *And ſhould not the Iudge of all the world do iuſtice?* And they cannot denie, but that this deepe conceit hath alſo touched them ſo farre, that they haue beene mooued (with *Dauid*) to ſay: *My feete were almoſt gone: my ſteppes were well nigh ſlipt: For I freatted at the fooliſh, when I ſawe the proſperitie of the wicked.* Therefore (with *Salomon*) they commende the deade before them that liue, and, in the ſuddaine paſsion of their afflicted ſpirites they imagine him that is not yet borne, to bee in better caſe then anie of them both. And not a fewe (as deſperate of GOD, and of the diuine prouidence, which is the reaſon that the Lorde God vſeth in the ordering and directing of things to their right endes) in this profound conſiderations, do conſent with *Cladianus*, thus:

Pſal.73.2.

Eccles.4.2.

VVhat is gods prouidence?

This mad conceit vnto my doubt-
full minde, is often brought:
VVhat? haue the high celeſtiall powers,
on worldly matters thought?
And is there any God aboue,
that guideth all? or no?
Or doth' affaires of wordly men,
by chaunce, vncertaine go?

Sæpe mihi dubium, &c.

4 This vaine imagination being deepely rooted in the heart of the naturall man, which is blinded with his owne malice, which vnderſtandeth not the myſteries of the ſpirit of God, nor hopeth for the reward of righteouſnes, nor regardeth the worſhip

How to expell this imagination of fleſh and blood.

Sap.2.22.

that the holy Saints ſhall haue at the reſurrection of the iuſt: can very hardly be remoued and expelled, and therfore doth require the daily and diligent vſe of that *Armour of light*, which *Paul* would, wee take vp againſt all the deedes of darkeneſſe. And yet it cannot be denied, that not onely *Moſes* the ſeruant of God, and the holy Patriarkes, and the Prophets, and the Apoſtles haue preached and taught, and Chriſt who came from the boſome of his father, hath witneſſed, and God himſelfe from heauen declareth, but alſo the meere heathē do by the works of the Creation, and the operation of Nature acknowledge and confeſſe; that *the God of heauen by his prouidence ordreth and ruleth all theſe things*, Howſoeuer they appeare confuſed and without order to them that vnderſtand not the cauſes and reaſons thereof.

Rom, 13.

5 Such (indeede) be the painefull trauailes wherwith the men of this life haue beene ſo long time burthened, and yet lie yerking vnder the intollerable right of the ſame. And that becauſe through the malice of the Diuell; the malice of man is great on the earth, and al the thoughts of his heart are onely euill euery day, whereof there be procreated a thouſand moſt deſperate imaginations, and eager diſcouragements to Religion, dutie, and right. Yea, and ſo much the more lamentable is the cauſe and condition of man, by how much thoſe his maladies bee ſo remedileſſe and incurable: for whoſoeuer will endeuour and take on him the ſame to correct, and thorowly to purge, be he neuer ſo wiſe, ſo learned, ſo iuſt, ſo ſtrong, ſo rich, hee ſhall but waſh the Ethiope, cleanſe the Leopard of ſpots, and vexe his ſpirit

The cauſe of thoſe troubled minds.

Some of theſe maladies be remedileſſe: and ſome hard to be cured.

ſpirit in vaine. Beſides that, as touching thoſe matters which are curable, and to bee remedied in time and place, who ſeeth not how perilous and vneaſie it is, for any man to aſſay to eaſe that which may bee eaſed, to aduenture to ſalue that, which may be ſalued? for notwithſtanding that *Siſinnis*

1.*Eſdr.*7.1.

the Gouernour of *Cœloſyria*, and *Phenice*, and *Sathrabouzanes* and theyr aſſociates, (obeying at length the Princes commandement) are perſwaded to aſſiſt the holy worke diligently; labouring with the auncients and Gouernours of the Sanctuarie, and the holy worke proſpereth by the miniſtrie of *Haggeus* and *Zacharias* the Prophets: yet behold, the ingratefull and diſcontented, find flocks furniſhed for theyr purpoſe, to oppugne the Truth, to reſiſt the Princes proceedings, and to oppreſſe the defenders thereof, in like ſort as the Sodo-

*Gen.*19.9.

mites forced iuſt *Loth*, when they compaſſed his houſe rounde about of all ſortes, from all quarters: by whoſe ſiniſter deuiſes and Sataniacall practiſes, euery good and godly worke is either reiected or hindred by all meanes: and euery good Counſaile and godly aduiſe is conſtrued with great partialitie and groſſe corruption, inſomuch that hee (whoſoeuer hee bee) that aduentureth to admoniſh either the higheſt, or the loweſt, the Princes or the people, the Prophets or the

Homer.

Prieſtes, the Court or the Countrey, hee is either welcomed as *Amos* was to *Bethel*, or aunſwered as *Halitherſes Maſtorides* was at the Gate of *Vliſſes*: and if hee finde better cheare, hee may account it as ſo much gayned beyonde his expec-

Amos 7.12.

tation, and bee thankfull for it. But howe was

Amos welcomed? he was taken for a plaine ſotte of the Countrey, and vnmeete for the Courte, and therefore *Amaſia* the Courtly Prieſt, expelled him thence with this ſaying: *Go, gette thee hence into the land of Iuda, and there eate thy bread, and Propheſie there: but Propheſie not at Bethel, for it is the Kings Chappell.* And howe was that *Halitherſes* aunſwered? the Poet *Homer* telleth, that when the olde man, who was both wiſe and well experienced in worldly affayres, would haue perſwaded *Eurimachus* the ſonne of *Polibus* (who was a long ſutor for *Penelope*) to departe from the houſe of *Vliſſes*, and not to trouble himſelfe any further in thoſe matters, for feare of ſuch an inconuenience as afterwarde enſued. *Eurymachus* thinking himſelfe wiſer then the gray head, continued his ſuite, and reiected him in theſe words:

Halitherſes.

Eurimachus, the ſonne of Polybus, *Odiſ. 6.*

Get home (olde foole) and to thy Children,
there preſage good ſpeed:
That future falleſt they flie: for we
excell thee farre in Reed.
Though many birds beneath the Sunne-
beames, flie on euerie ſide:
Yet do not all prognoſticate
to men, what ſhall betyde.

Againe.

In that thou multiplieſt thy words,
thou getteſt nought therefore:
But in the ſame thou giu'ſt vs cauſe
to hate thee yet the more.

6. This

A miſerable kind of people

Pſal.58.4.

The Iewes ſtopped theyr eares.

Acts 7.

Iſa.53.1.

6 This is a kind of people of all others to bee lamented, as ſuch as without hope, who knowing nothing, will not for all that vouchſafe to liſten to them which are beſt able, and moſt willing to inſtruct them, then whom, they euer eſteeme themſelues more learned, more wiſe, & better furniſhed euerie way: for they put away from themſelues the holy graces of God, being profered them, and willingly ſell themſelues to death and extreme miſerie. The Pſalmiſt rightly likeneth thē to the deaffe Adder that ſtoppeth his eare againſt the voyce of the Inchaūter, though he be moſt expert in charming. For they be ſo corrupted with the venome of the ſpiritual Serpent, and ouerthrowne with madde furie: that they either flie from euerie one that would wiſely admoniſh them, or ſo cloſe their eares againſt their words, that no power of wholſome admonition and counſaile can moue them. Thus the Iewes ſtopped their eares (though not their mouthes) againſt *Stephen* and his words: and ſo at this time (I ſay) many are deaffe (with the Adder and thoſe malitious Iewes) when rather they ſhould liſten to the word of God and holy and wholſome inſtructions, whereof the preachers and miniſters of the word, haue cauſe to complaine now, as *Iſayah* did in his time: *Lord who hath beleeued our report? and to whom is the arme of the Lord reueiled?* And are worthily occaſioned to lament the great vanitie & miſerie of man, no leſſe then *Ieremy* and *Eſdras* were moued in their dayes to bewayle the ſinnes of the people, and the diſtreſſe of the holy land, and the ruine of the Citie and Temple of God: and many ſay nowe as *Hezekiah* did: *The Child is come to the place of byrth, and there*

wanteth power of deliuerance. Neither would the Lorde himſelfe (if he were now on the earth) refuſe to weepe ouer the people, as he did ſometimes ouer *Hieruſalem*, and to admoniſh them alſo to weepe for themſelues and for their Children. Surely, the very conſideration thereof, is able to daunte and diſcourage him that is moſt willing and forward to tender aide, (and not a few are therby diſcouraged indeed) diſpayring of any fruite to bee gathered from thoſe ſtony places, thoſe high wayes, and thoſe pricking thornes, into the which they had caſt the ſound and wholſome ſeede.

VVe muſt not be diſcouraged to do good.

*Rom.*8.

7 Neuertheleſſe, as long as it is ſaide, to day, and during the time of our courſe, wee giue not ouer, nor vtterly diſpayre of the fruits of our labours: but we vrge on, in hope, though not of our owne will, but by the reaſon of him who hath ſubdued vs vnder hope, and be yet the more diligent in our duties, to do that good which may be done in our places to his glorie, who hath prepared vs thereunto. And wee continue yet praying and calling vnto God, that it would pleaſe him yet further to furniſh, to fortifie, to encourage, and to perſwade by his louing Spirit, the builders and repayrers of his owne houſe, to be diligent, able and willing to ſtrengthen that which remaineth, to fortifie the weake handes and feeble feete, to comfort the faint heart & weake wits, which in the bitter taſte of theſe extremities are readie to periſh, ſo farre forth, as hope emboldneth, poſſibilitie perſwadeth, and the word of God warranteth: and this ſhall hold vs excuſed and diſcharged before the Lord, howſoeuer the ſucceſſe of our labours and deſires ſhall appeare to be, the

which we muſt commend to the wiſedome, will, and power of God. And, as this is the beſt way for vs, ſo it ſhall be not onely good and profitable, but alſo moſt needfull for all perſons to yeelde themſelues obedient to the wordes of the wiſe, as *Salomon* admoniſheth: without the which, it is as impoſſible for a man to walke in the way of the Lorde towardes the cheefe good and higheſt happineſſe, as it is for a blind man to walke in a tedious way without a guide.

Eccles. 12.

They haue beene eſteemed for good men, who haue liſtned to the word of them that inſtructed thē in good.

8. Therefore haue they beene much commended, as the men of all others, neereſt to wiſedome and a godly life, who haue willingly liſtned to the leſſons of wiſe teachers. The verie Heathen haue thought reuerently of ſuch perſons: and among others of that kind, the Greeke Poet *Heſiode* thus writeth:

Right good is hee that liſtneth well,
To him who giues him good Counſell.

Seneca.

And that reſpecting *Seneca*, counſailed thus: *Moneberis libenter, &c.* Thou oughteſt gladly to take admonition, and bee patient when thou art prouoked. If a man chide thee deſeruedly, know this, that it maketh for thy good: and though without deſerte, yet thinke this, that hee woulde profitte thee. Feare not bitter wordes, but rather feare obſequies and fayre ſpeeches.

Pythagoras.

And thus ſayde *Pythagoras* in his Precepts: *Hee that (beeing aſhamed to bee taught) will not ſubmitte himſelfe to diſcipline and nourtour for a* *little time, ſhall bee conſtrayned to continue in the obloquie and ſhame of fooliſhneſſe for euer.* This is confirmed by the ſentence of *Salomon*: *The Eare that hearkeneth to the correction of life, ſhall lodge among the wiſe: but he that refuſeth inſtruction, deſpiſeth his owne ſoule: but he that obeyeth correction, getteth vnderſtanding.*

Pro.15.31.32.

Dauid, *Iehoſophat*, *Aaron*, and other good men, haue well conſidered this, and could be well pleaſed to bee admoniſhed: yea, and that ſliding by an occaſion, they haue patiently borne a gentle correction, repented theyr ſinnes, and amended their liues. And ſurely, herein the right Chriſtian findeth no little comfort and contentation. For when hee ſeeth howe the Lord pacifieth the rage and rigour of the world, with that powerful word which he ſpake to the winde and the ſeas, ſaying: *Peace and be ſtill*: hee knoweth well how he gently allureth him, as a father doth his childe: and as hee perſwaded *Iaphet* at the requeſt of *Noah*, to enter into the Tabernacle of *Shem*.

In that ſort he entreateth his Children, by his holy Apoſtle *Paul*: *I beſeech you Brethren* (ſayth hee) *by the mercies of God, that yee giue vppe your bodyes a liuing ſacrifice, holy acceptable vnto God.* Neither will hee neglect, nor lightly regarde this grace (as they that receiue it in vaine) but hearken diligently, and embrace willingly the wordes of the wiſe, retaine that Grace among them that wayte for redemption in *Iſrael*, and ſo ſerue God in reuerence and feare, in good conuerſation. And this alſo are they made the more able and readie to performe by godly and faythfull inuocation of the name of God in Ieſus Chriſt. For, as the former giueth them light, and the right knowledge of the diuine will; ſo this miniſtreth vnto them ſufficient abilitie to follow and performe the ſame, through the Graces of his ſpirit, the which hee beſtoweth on them that aſke the ſame of him, and the which hath his effectuall operation in the true vſe thereof. For hereof is that liuely and fruitfull faith engendred in the heart of the elected, by the which they be iuſtified and made fruitfull in all good works.

CHAP. XXII.

The beſt medicines for the cure of mans maladies, muſt bee made of the word of God. An eſpeciall comfortatiue for the magiſtrate.

Eccles.12. IN euerie Booke of the holy ſcriptures are contained moſt delectable words, vpright writings, euē the words of Trueth, the ſayings of the wiſe being like goades to ſtirre vppe, and like Nayles faſtened by the maiſters of the aſſemblies to confirme, which are giuen by one Paſtour (as ſaith *Salomon*) wherein is contained and publiſhed that perfect lawe of libertie, and whereof there is made a meere medicine for mans maladies. For albeit the eternall word of God may not bee comprehended and included within the leaues, lines, and volumes of Bookes, beeing the ſame which was with God in the beginning, and is euerlaſting, and that naturall and onely begotten

The word of God eternall.

Sonne of God, begotten of the Father before all worldes, whoſe name is *VVonderfull, the giuer of counſell, the mightie God, the euerlaſting Father, the Prince of Peace:* yet hath it pleaſed his goodneſſe, to ſpeake vnto man to his vnderſtanding: and hath commaunded his Prophets and Apoſtles to preach, to write, and to talke accordingly: that is, as *Paul* ſayde, ἀνθρώπινον διὰ τὴν ἀσθένειαν τῆς σαρκός. *After the manner of men, by reaſon of the infirmitie of man,* being moſt vnable to conceiue the things that bee of the ſpirit of God. Therefore, howſoeuer wee imagine the eternall worde of God, and his diuine will, to be ſhut vp in his owne cloſe counſell, which neither any in heauen, nor in the earth, nor vnder the earth is found worthie to open and declare vnto men, and which we may not preſume to inueſtigate or ſearch without the helpe of the *Lion of the tribe of Iuda:* he would that we ſhould hearken vnto his written will, and that word of God which he hath declared and made knowne vnto vs in the holy ſcriptures. Vnto this therfore the ſon of God (whom we muſt heare) ſent the Iewes, and bad thē to ſearch the ſcriptures. The vſe of this written word, he both taught and cōmended vnto vs, when he ſayd three times to the diuell, *It is written, It is written, It is written.* Thus he asked of the lawiers: *How is it written? How readeſt thou?* And to the two diſciples going towards *Emaus*, he ſaid: *Thus it is written.* He commanded his ſeruant *Iohn*, to write vnto ꝥ ſeuen churches in *Aſia:* and *Paul* commendeth the worde written, whē he ſaith, *The Scriptures are writtē for our learning.*

Apoc.5.3,4,5

Gods written worde.

Mat.4.

Apoc.1.

2 This is that lawe wherein the bleſſed man delighteth, and meditateth day and night. This is the

foode whereon the godly man feedeth, to nouriſh his ſoule. This is the touchſtone which trieth the ſpirits: this is the Index which ſheweth who are the children of God. This Word giueth comfort, direction, faith, wiſdome, knowledge of the will of God, the feare of God, loue, hope, holy zeale, and all heauenly vertues, when the holy Ghoſt (through the merit of Chriſt) hath his effectuall working in the true vſe thereof. Of this ſweete hony combe is made a ſalue for all ſores, a medicin for all maladies, a plaiſter of peace againſt al trouble, and comfortatiues to content the children of God at al times, in all places. Therefore I eſteeme this, as the beſt ground for *Booz* to ſow in: as the moſt plentifull field for *Ruth* to gleane in. This is (indeed) the ſweeteſt water to drinke of, and the wholſomeſt bread for man to feed of. This is that law which the King muſt copie out to lay before him, & that right Scripture which all men muſt ſearch to finde knowledge and life in. Therfore alſo to the ſame would I direct them that want comfort in diſtreſſes, counſell in their buſineſſe, and helpe in their miſeries. Neither doubt I, but that it ſhall bee embraced and well digeſted of them that feare God. But for this our argument and preſent purpoſe, the *Pſalmes of Dauid, the Prouerbes of Salomon, and chiefly his Eccleſiaſtes, or laſt Solace,* which otherwiſe may be called *his Common-wealth,* are of ſingular choyſe.

A ſolace for euerie ſore.

Ruth.

Scripture for contentation of mens mindes.

3 And this is to be obſerued in theſe bookes, that as *Dauid* and *Salomon* haue miniſtred meete matter therein, for the inſtruction, ſolace, and comfort of all Gods children: ſo alſo they being well ſchooled by holy men, enſpired with an excellent ſpirit,

and themſelues both Kings and rulers ouer the church of god, and his people: haue principally before al others, with their doctrine and examples, inſtructed, ſolaced, & comforted Princes, Magiſtrates and all them in high authoritie: and ſo much the ſooner, for that they themſelues felt and wel perceiued, how that the Princes and Magiſtrates are often oppreſſed and troubled, with the manifold treaſons, rebellions, ſeditions, ingratitude, and offences of ſuch as are troublers of the Common-peace, and breakers of tranquilitie, and of ſuch, as lay in waite for the life and liuings euen of them, on whoſe care, wiſedome, and good gouernment, the ſafetie and weale of the people (next vnto God) doth wholie releigh and depende, in euerie age. According to whoſe good counſaile and direction yet reſerued in the holie Regiſter, the wiſe Prince and Magiſtrate knoweth himſelfe to bee the Miniſter of God, and a principall ſeruaunt of the King of all Kings, and Iudge of all Iudges, whoſe ſentence and power no man is able to reſiſt, and whoſe will muſt be fulfilled.

David and Salomon haue comforted Princes and Magiſtrates.

The Prince is the miniſter of God.

And that this God is not onelie preſent in the Congregation of Princes (as the chiefe Prince) but alſo beautifieth thoſe Princes with the high title of *Gods*, and *ſonnes of the higheſt*, and to comfort and ſtrengthen them in this place and function, and to take away all feare and fainting from them in authoritie, hee ioyneth his power and bleſsings to the ſame, and aſsiſteth them, and defendeth them, and the right of this gouernment againſt the proud faces, the murmuring mindes, policies, conceits, treaſons, rebellions, conſpiracies, and wilie practiſes of their enemies bee they neuer ſo manie or mightie: ſo that they ſhall neuer bee confounded, but ſtande ſure, proceede well, get the victorie, and prooue by their owne experience, that it lieth not in the power of man to keepe the people in obedience, and to conſerue the Common-wealth: but in the will and power of God, who as he hath ordeined Princes & Magiſtrates, doth alſo giue them wiſdome, power, and obedient ſubiects, and by their miniſterie often saueth ſuch from deſtruction, as naturally hate the Magiſtrates, becauſe they deſire to liue without all gouernment, and ſo without order, after their owne corrupt luſts.

How the good Prince behaueth himſelfe in his place.

4 But to ratifie this conſolation, and to remooue away all iuſt occaſions of offence, from them that are readie to take offences before offences be offred them. The wiſe Prince taketh on him, & executeth this diuine function, with great reuerence, wiſdome, and in the feare of God. He knoweth that as God is preſent to beautifie, ſtrengthen and defende the right of his authoritie, ſo he doth alſo beholde all that is done, the which he would ſhoulde bee according to the methode and rule of his holie law, and that he will bee an inexorable Iudge, and reuenger of the iniuries & wrongs of them that peruert the iudgement. And he remembreth, that to remoue away that pride which exalteth fleſh and blood from this place, the Lorde hath not onelie ſayde by the Pſalmiſt, that *They bee Gods*, whome hee hath to this aduaunced: but alſo ſayeth, that *They ſhall die like men, and fall like one of the Princes*: that is, if they abuſe the ſacred power: if they rule not theyr people in Equitye

Pſal.82.7.

and righteouſneſſe, but oppreſſe them after theyr luſtes, which is not the leaſt of the abuſes of the worlde, they ſhall periſh, like as did thoſe auncient Tyrants, which in theyr times, rather annoyed, then benefited the Common-wealth. Therefore the wiſe and godly Prince, according to the counſel and examples of thoſe holy men, cōmended in the holy Scriptures, gouerneth and ruleth himſelfe, his familie, and the Common-wealth, and hath a chiefe regard to do that which beſt beſeemeth him, which is (as *Seneca* ſayth) *The praiſe of a Prince*, notwithſtanding that *Nero* the Tyrant impugned that ſentence with this: *Calcat iacentem vulgus: The Commons will treade on, and oppreſſe the gentle and mercifull Prince.*

Aug. de abuſ. ſaculi.
Baruc. 3.
The praiſe of a Prince.
In Octauia Tragœdia.

5 That godly and perfect man *Iob* ſpeaking in the perſon of a Prince or chiefe Magiſtrate, telleth what was his ſtrength, defence, and comfort in his place, whether men were pleaſed, or not pleaſed: *I put vppon mee* (ſayeth hee) *righteouſneſſe, which couered mee as a Garment: and Equitie was my Crowne*. To this ende was *Salomon* made King ouer *Iſrael*, as the Queene of *Saba* ſayde to him, namelie, *To doo equitie and righteouſneſſe*: Heere is *Equitie*, but not without *Righteouſneſſe*: heere is *Righteouſneſſe*, but not without *Equitie*. And both theſe vertues combined in the ſame perſon, become both him and the place right woorthilie. For as Iuſtice is that habite and affection of the minde, whereby men are apt to do and deſire that which is iuſt, and by the which there is yelded to euery man his right, and therefore woorthilie commended in all men, but chieflie in Princes,

Iob. 29. 14.
Equitie and Iuſtice both neceſſarie in a Magiſtrate.

and Magiſtrates, as that whereby the Common-wealth is conſerued & defended: ſo *Equitie* reſpecting not the letter, but the will and meaning of the law, and intent of the law-makers, doth either aptly apply the ſame to the matters in queſtion, by the wiſdome of the Iudge, or thereby the Iudge applieth himſelfe to the reaſon and qualitie of the cauſe, qualifying the rigour of the law, bowing the law to the cauſe, and not the cauſe to the lawe, knowing that *Extreme law is extreme iniurie*: And this vertue is as neceſſarie as *Iuſtice*, and no leſſe commendable in Princes. *Salomon* himſelfe being the King and chiefe Magiſtrate in the Common-wealth of *Iſrael*, and thereto beautified with the diuine wiſdome, giueth this good counſaile to all Princes and Magiſtrates. *Be thou not iuſt ouermuch: neither ouerwiſe, that thou periſh not. Be thou not wicked ouermuch, neither bee thou fooliſh: leaſt thou die before the time.* That is, be thou not too ſeuere an Exactor of the law, leaſt thou become cruell, and ſo hatefull: nor be thou too remiſſe and gentle, leaſt all become nought, and thy ſelfe ouertaken by ſuch as contemne thee, and thine authoritie. For *Salomon* ſpeaketh of the ciuill iuſtice.

Eccles.7.18. 19,23.
Luth. ibid.

6 *Archadius* the Emperour, being too remiſſe and negligent, puniſhed not thoſe heinous offences that iuſtly required the rodde of iuſtice, to the great iniurie of his ſubiects, to his owne diſhonour, and great daunger. So *Iulian* puniſhed not them that moſt wickedly oppreſſed the Chriſtians, but rather derided the Chriſtians vppon their complaints, caſting their Maiſters commaundement of patience vnder the croſſe in their teeth. But on the other ſide: *Herode*, *Sylla*, and *Aurelianus*, tranſgreſſed iuſtice

Arcadius negligent.
Melanth.

Iulian did not execute iuſtice on them that oppreſſed the chriſtians.
Herod.
Sylla.

ſtice through their hard exactions and crueltie: they killed as well the peaceable, as the rebellious: and were too ſeuere agaynſt the meaneſt offenders: as of whome *Iuuenall* might well ſay: *Exceſſit medecina modum* : *The Medicine was too ſtrong*, for that diſeaſe. In this reſpect *Ariſtotle* ſayde: *Iuſtice her ſelfe being weaponed is moſt cruell.*

Aurilianus were cruell.

Iuuenal.

Li.5. Eth.

7 Beyonde manie others, *Nero* tranſgreſſed, and exceeded in this extremitie, whome gouernment rightly deciphered indeede (for *Office tryeth a man*). For albeeit, that during the firſt fiue yeares of his gouernment, hee behaued himſelfe verie prayſe woorthie: and, that *Seneca* had written and dedicated to his Maieſtie, a Booke intituled, *Of Clemencie*, or *gentleneſſe*, therein, exhorting him to that vertue, dehorting him from *bloodie crueltie*: yet, *Nero* impudentlie defendeth the ſame agaynſt *Seneca*, as hee did likewiſe in the caſe of *Octauia* the Empreſſe: *Ferrum tuetur principem*, ſayth hee, *By dint of ſworde muſt the Prince bee preſerued.* In concluſion, hee beeing cruell by nature, and more cruell in his place, killed both the giltie, and the innocent: the iuſt, and the vniuſt. Hee murthered his moſt truſtie Counſailour *Seneca*, hee ſlewe his owne Mother, his owne VVife, and cauſed his owne Cittie *Rome* to bee ſette on fire.

Nero his crueltie.

Ariſt.5.Eth.

Sen. traga. in octa act. 1.

By theſe heinous Tragædies, and his daily crueltie, he committed the honor of his name to a ſhamefull reproch, as thoſe ancient tyrants had done before him, which degenerated from the right noble vertues of Princes. As the tytle τύραννος, or *Tyrant*, in the olde time, was in the good part giuen to

Nero left his name reprochfull.

Tyrannus: ſometime a name of noble Princes.

honourable Princes, gouernours, and noble conquerours, in regard of ſtrength, fortitude, and vertue: but at length through the great malice, pride, inſolencie, and crueltie of heathen Potentates, that title became a name of diſgrace: ſo among the *Sabines*. *Nero* was a proper name (which noted *Vertue*, and *Fortitude*, of that Greeke word νεῦρα, the ſinews, being the coniunction and ſtrength of the members:) and ſuch perſons alſo were of them called *Neroes*, as excelled others in the moſt egregious fortitude, and noble vertues. Afterward, when this tyrant *Nero* (who deſcended of the *Claudies*, which were *Sabines*) had degenerated from all the heroicall vertues of his aunceſtors, and became ſo bloodie and cruell, he gaue occaſion to the poſteritie, to change that proper name into a name appellatiue, which called them that were cruell, *Neroes*, and in compariſon, *Neroniores*, thoſe which were more cruell. Of ſuch ſpeaketh *Iob*, *That their remembrance ſhall periſh from the earth*: yea, and *The name of them* (ſaith *Salomon*) *ſhal ſtink*; as of them which haue been the occaſions of the ruine of their owne palaces, & people, as the Lord ſaid by *Ezechiel* touching the Prince of *Tyre*, who in glorie ſome times ſhined like the bright *Cherub*, in the houſe of god: but now deformed, and in high contempt.

Nero was a proper name. *Gell. li. 11.*

Iob. 18. 17.
Prou. 10. 7.

Cherub the Prince of Tire in Ezech. 28.

Moderators of the lawes neceſſarie.

Luth. in Eccle.

8 By this it appeareth, that the Prince is not onelie the Law-giuer, but alſo the Moderator, and qualifier of the ſame law: & that alſo the Magiſtrates in their places, are moderators and qualifiers of the generall law. And the moderation of the law is no leſſe neceſſarie, then the law it ſelf: cōcerning the which, the time, the place, the perſons, and other circum-

ſtances of the matters and cauſes duely conſidered, the vertue [illegible] that is, Equitie, hath a place. For *Equitie* being next neighbors, or one of the daughters of Iuſtice, and placed betweene thoſe two hard extremities, Negligence & Crueltie, withſtanding thoſe extremities, and relieuing the meane, remitteth ſome offences for the cauſe of common concord, and againe puniſheth ſome faults with lenitie and gentleneſſe. And in this ſhall be ſeene that moderate libertie, and that moderate ſubiection, which *Plato* commended to be ſo excellent good in a common-wealth.

Equitie.

Chytr. Reg. vit.

This Princely vertue ſhined in *Iulius Cæſar*, who when he had a iuſt occaſion offred him to kill *Cicero*, *M. Marcellus*, & ſome others, did neuertheleſſe remit and pardon them. He wel conſidered, that extreme law was wrong, and therfore moderated it through *Equitie*. And nothing more grieued the heart of that noble *Auguſtus*, then when by any poynt of ſeueritie, he was too much feared of his Subiects. Therfore to one that offered him a ſupplication with a trembling hand; he anſwered: *VVhat? thinkeſt thou that thou offereſt a penny to an Elophant?* Hearing alſo of the crueltie of his familiar friend *Pollio*, he reprooued him for it verie ſharpely: but when hee was certified of the moſt barbarous bloud-thirſtineſſe of *Herod* in *Iury*, which had commanded the yong innocent children to bee murthered, and among them ſpared not his owne ſonne, hee ſaide in high diſpleaſure: *Better it is to be Herods hogge, then his ſonne.* Hee right well conſidered that ſuch ſeueritie and crueltie to the poore ſubiects, could purchaſe vnto a Prince neither honour, nor riches, nor loue, nor ſafetie:

Iulius Cæſar ſheweth great equitie.

Auguſtus Cæſar.

Mat. 2.

VVhat is Clemencie.

ſafetie: and on the other ſide, *Clemencie* and *Gentlenes*, which is defined the temperāce of the mind, which hath power to reuenge: the lenitie of the ſuperiour towardes the inferiour, and the habit whereby hee which is prouoked againſt any man is through goodneſſe reſtrained, is both commodious & commendable, eſpecially for Princes. The conſtraint whereof hath depriued many a potentate of the glorie of his place, and caſt his Crowne downe to the ground, whereof there be extant examples and teſtimonies in hiſtories both humane and diuine.

Eight puniſhments.

Romani.
Tul.
Iſidor, li. 2. Etymolog.

9 In the due conſideration whereof, although the auncient Romanes had appointed eight ſeuerall puniſhments for malefactours, as namely, *Damage*, *impriſonment*, *whipping*, *recompence*, *ſhame*, *exile*, *ſeruitude*, *death*, yet did they very ſeldome, and that neuer vniuſtly, and without great cauſes, execute them: but ſo were the lighteſt applied, as the feare often ſpread to many, the paine to few, knowing well, that the getting of a kingdome is with ſword, but the continuance thereof is with glorie, mercie, and beneuolence of a Prince to his ſubiects: and the Subiects good will and affection towardes their king, as ſaid *Antigonus* the Macedonian prince. And this thing was wel weighed of the Emperour *Frederik* 3. whome *Luther* therefore remembreth: his common ſaying was: *Qui neſcit diſſimulare, neſcit & regnare*, whereto *Luther* addeth, *neſcit & viuere*, ſpoken in the beſt ſence and meaning, as thus: *It is impoſſible for a prince to raigne that cannot wink at ſome faults, or forbeare to puniſh them in time and place.* In the which ſence, that ſentēce of *Quintilian* touching a ſchoolemaſter in Grammer, may be taken, that a-

Luth. in Eccl. 5. 8.

A man cannot liue which will not winck at ſome faults. Quintilian.

mong the Graces to him belonging, *this is one, that hee be ignorant of ſome things*: meaning that hee muſt ſeeme not to ſee, nor knowe many faults in his ſchollers. And as thouching thoſe priuate iniuries which touch many men neere, *Salomon* counſaileth again, ſaying: *Giue not thine heart to all the words that men ſpeake, leaſt thou heare thine owne Seruant curſing thee.* And this hath beene noted to bee obſerued by *Antigonus*, to his prayſe. When himſelfe on a time heard certaine lewd perſons to ſpeake vnreuerently of his perſon, hee gently required them to remoue further from him, leaſt happily he ſhould heare them. And *Auguſtus* hath beene no leſſe commended, for that he did not onely ſet little by, but alſo pardon the offence of *Cynna*, the nephew of *Pompeie*, and alſo *Timagines* the rayling Hiſtoriographer, and *Pollio* that lodged the ſaide *Timagines* in his houſe: and for that hee remitted *Aemilius Elianus*, which was accuſed to him for an euill talker of his Maieſtie. So alſo King *Philip* of *Macedonia* was highly lauded, for that hee did ſo patiently putte vppe thoſe euill and ſlaunderous wordes of the Peleponeſians touching his owne honour, when ſome of his friendes would that he ſhould bee thereon ſeuerely reuenged on them. Beyonde all theſe, this right vertue (indeede) was diſplayed in *Moſes* towards the Iſraelites: in *Dauid* to *Shimei*, and is rightly apparant in our moſt mercifull Princeſſe *Queene Elizabeth*, towards many of her ingratefull ſubiects, and others. But moſt of all, it hath ſhined in the face of our Sauiour Chriſt, which did not onely ſay: *VVho ſo ſpeaketh a word againſt the Sonne of man, it ſhall be forgiuen him:* but

Eccles.7.

Antigonus.

Octauius Cæſar.

Philip of Macedonia.

Moſes.
Dauid.
Elizabeth Queene of England.

Chriſt.

God commendeth vnto Princes mercie, gentlenes, by his owne example.

but alſo, *Preyed vnto his father, to pardon and forgiue them that nayled him to the Croſſe.* And this vertue God himſelfe (which is onely wiſe and knoweth and ſeeth all, whatſoeuer is done and committed againſt him, and from whom the priuie murmuring cannot be hidde) hath by his owne example commended vnto all Kings, Princes, and Magiſtrates in the world, that raigne by his authoritie & grace: for although that he puniſh horrible ſins with horrible plagues, he doth yet not onely ſeeme to winke at, and not to note many ſmall offences of his ſeruants againſt himſelfe, and long ſuffereth men to walke in their owne wayes before he puniſheth them: but alſo expreſſeth great *Equitie* in the moderation of offences, cheefely there, where by nature the maladies bee not vncurable. For if the Lorde ſhould deale with men after their deſerts, who were able to abide it? But vnto him belongeth mercie and forgiuenes, when vnto men belongeth ſhame and confuſion: therefore doth hee not enter haſtily into iudgement with them, nor in furie rebuke them, but in gentleneſſe and compaſſion.

Nota.

The mercie of the Prince ſhould not encourage men to preſume againſt the Prince and lawes, nor hinder iuſtice.

10 All this being ſaide, may not iuſtly embolden any perſon to preſume againſt the Prince and Ordinance, vppon ſuch *Equitie* and *Lenitie* of gracious Princes and wiſe Magiſtrates: nor may hinder the noble Prince and Magiſtrate from the execution of iuſtice, as occaſion and reaſons may be miniſtred. For, as hee beareth the Sword not for nought, ſo neither ſhould that man liue without all feare of the ſame, that offendeth: for hee is the miniſter of God, to take vengeance on them that do euill, and to defende and comfort them that do well, and that

it is lawfull for the Prince and Magiſtrate to puniſh (among other offences) eſpecially them that *rayle vpon the Gods* (that is, the Princes & Iudges) and that malepertly prattle and talke vnreuerently of theyr actions and deedes: a kinde of people woorthie of rebuke and puniſhment. But this hath beene ſaide onely to declare the great patience, lenitie, moderation, graciouſneſſe, mercifulneſſe, equitie, yea, the higheſt magnanimitie of a Prince, when he can bee well pleaſed vppon good occaſions, to neglect and ſet little by the raſh wordes and fooliſh actions of vaine and ingratefull perſons, touching his owne perſon and eſtimation.

The hard haps of ſome princes, ought not to diſcourage others from their duties.

11 Finally, although the Counſels of *Pompey*, *Alcibiades*, *Mithridates*, *Ageſelaus*, haue not beene ſo happie and fortunate as the Counſels of *Abraham*, *Dauid*, *Moſes*, *Ioſuah*, and ſome other Princes in their times, yet the euents of thoſe things (beyond all expectation) do nothing aſtoniſh, nor diſcourage the wiſe Princes and learned Magiſtrates, which are well ſchooled in the diuine doctrine and feare of God: but they do learne by theſe euents, to knowe their owne infirmitie and the power of God, to bee modeſt, and not to endeuour to compaſſe things after their owne wiſedome and ſtrength, to moue vp none vnneceſſarie matters, to attempt nothing againſt the word and will of God, to remitte no diligence in their dutie, to rule well, to gouerne, to proceede, and ſtand faſt, as *Moſes*, *Ioſuah*, *Nehemiah*, *Samuel*, *Salomon*, *Dauid*, and *Hezekiah* haue done. And moreouer, when they ſee many faults, as well in the ſeate of iudgement, as in other places of their gouernment, and know not how to redreſſe them,

The good magiſtrate doth what he can, when he cannot do that he would.

them, nor how to amend all things that are amiſſe
(notwithſtanding all their good lawes, orders, pro-
Eccles.3.16. ceedings, and conſtitutions, a thing which *Salomon*
himſelfe in his owne common-wealth ſaw & com-
Mat.23.23. plained of) they doo neuertheleſſe exerciſe mercie,
iudgement, fidelitie, equitie, & other princely ver-
tues: committing the ſucceſſe of all things to the
God of heauen: waiting patiently with prayer for
the goodneſſe of the Lord to appeare on them and
their people, in the appointed time.

Thus hauing expreſſed the true wiſedom of their
places, they ſhine with the glorie of the diuine ma-
ieſty by whome they raigne, and do henceforth ex-
pect that bountifull reward, which the almightie
God promiſed and timely performed vnto his righ-
Gen.15.1. teous ſeruant *Abraham*, according as he ſaid: *Feare
not Abraham, I am thy ſhield, and thine exceeding great
reward.* And that beautiful Crowne of eternall glo-
rie, wherwith the ſonne of God ſhall crowne them
that haue beene faithfull in his houſe.

CHAP. XXIII.

Conſolations and inſtructions for the Paſtour.

THe wiſe and vigilent Paſtour or Miniſter of the word, being ſent and authorized by the Lord of heauen, and diuinely taught by the wiſedom of his ſonne, ſhould be neither diſpleaſed in his mind, nor diſcouraged in his place, through the tyrannie, the ſophiſtry, the hypocriſie, The miniſter is authorized by God.

the contempt, the vaine cenſures and the ingrateful dealings of worldly men. But knowing the author of his calling to be God, and himſelfe to be the ſeruant of God, he ſhould rather reioyce and be glad, that it hath pleaſed the Lorde in mercie to ſeperate him from the world, to ſerue God in his Church. And truely, if the meane ſubiect haue good cauſe to prayſe the bountie and goodneſſe of his Prince, which ſhall exalt him from the common ſort of the people, and authorize him his honourable Embaſſador or Magiſtrate in the common-wealth, then haue the paſtours and miniſters good cauſe to praiſe the Lord God, who hath in his great loue called them by the motion of his ſpirite within them, and admitted them by an excellent calling alſo, to the preaching of his holy worde, and his diuine place. This conſideration both contenteth *Paul*, and maketh him glorie in the ſame. Next vnto this, the Miniſter conſidering whoſe ſeruant hee is, may be much bolder (though in a godlier ſort) then thoſe ſeruing men are of the Lords and Maiſters on whome they attende, as beeing through the countenance, authoritie, and power of them much emboldned. Nowe the faces of *Ieremie* and *Ezechiel* being hereby hardened, they feare not the rebukes and frowning faces of men. *Paul* may bee accuſed and hardly forced by *Tartullus*, but yet, hee is able to aunſwere for himſelfe, beeing in this place ſuch an one as hee ſhould be. And hee ſaith boldly before king *Agrippa: I would to God, that not onely thou, but alſo all they that heare me to day, were not onely ſomewhat, but alſo altogether ſuch as I am, except theſe bandes.* In this regarde *Michaas* is bolde

Ier. 1.8.
Ezech. 2.6.

1.*King*.22. to call the people of *Iſrael* to witneſſe againſt *Achab*
their King. And *Eliſha* ſaith without bluſhing vnto
2.*King*.3.13. *Ioram*, in the preſence of *Iehoſophat* King of *Iuda*:
*VVhat haue I to doo with thee? get thee to the Prophets of
thy Father, and to the Prophets of thy Mother. And if
it were not that I regarde the preſence of Iehoſophat the
King of Iuda, I would not looke towards thee, nor yet ſee
thee*. So was *Eliah* emboldned before *Achab*, and
Iohn the Baptiſt before *Herod*, nothing fearing the
faces of them that could onely murther the bodie.

2 Thirdly this muſt be remembred, that the Paſtour
muſt regarde his place and calling, therein to
walke worthily. For as he is ſet by his Lorde ouer
the houſe, ſo hee muſt be faithfull to diſtribute the
portions to them of the houſe in ſeaſon: that is, he
muſt (as *Paul* teacheth) rule well, and labour in the
word and doctrine. And this the wiſe man remembreth,
Eccles 12. when he ſaith, that *the Preacher was*
Eccles.12.10 *yet more wiſe, and taught the people knowledge: he gaue
good heede, ſought out the ground, and ſet forth many Parables*:
and that he might the better teach the people
knowledge, and cauſe them to heare, that he might
turne them vnto righteouſneſſe, *Hee was diligent to*
Dan.11.33. *finde out pleaſant words, and vpright ſcripture, euen the*
Nulla res *words of truth*: and to ſtoppe the mouthes of ignorant
diſcipulo eſt perſons (which reſpect more the life then the
ita pernicioſa doctrine of the Paſtour, and be as children which
ſicut vita aime rather to the behauiour then to the instruction
magiſtri contumelioſa. of their parents) it is meete that the light of this
Boet. de diſcipl. ſcolar. perſon doo ſhine before men correſpondent to his
teaching (as the right *vrim* and *thumim* combined)
Mat.5.14. to the benefit of the Church, and the prayſe of God.
God fobidde that he which ſhould be τὸ φῶς τ̃ κλήρου,

The light of the world, as Chriſt called his Apoſtles, ſhould be *Lumen modi, non mundi, The light of the buſhel, and not of the world*, as *Bernard* called ſome of them in his time. Or that they which ſhould be τὸ ἅλας τῆς γῆς. *The ſalt of the earth*, and inſtructors of others, as well in life as doctrine, ſhould reſemble in knowledge and wiſdome thoſe Italian Prieſts, of whom *Aeneas Syluius* (one of the beſt learned of the Popes) complained, when he ſaid, that the verie maides at theyr diſtaues coulde anſwere, both out of the olde and new Teſtament, and yeeld a reaſon of their faith to their Catechizers: but the Prieſts themſelues were found altogither ignorant in learning and life: or that they ſhould bee both like that prophane and vnlearned Frier, who, after hee had in his old age happilie found a newe Teſtament, and therein read a few words, ſayde to his fellowes, that *either thoſe words which he had read therin, was no part of the holie Scriptures; or that he and they were no good Chriſtians.* So farre diſcented both his life and Religion from the perfect veritie: ſo blind was hee, though of the fraternitie, in that which hee ſhoulde moſt clearely haue ſeene and declared vnto others! Are theſe perſons able to doo and performe the part of an Inſtructor? Can they deale the true doctrine? Haue they any regarde of edification? No trulie: Neither (indeede) haue they yet taſted the ſweetneſſe of that comfortable *Contentation* and ſacietie of the Soule, which the holie Ghoſt beſtoweth in the abundance of his graces, to them that rule well, and labour in the worde and doctrine, as faithfull Paſtors.

In dicta Alfonſi.

A verie learned Frier.

3 But there be, which to the diſcouragement of

Hinderances opposed to the Paſtor. the good labourers thus oppoſe. The day is long: the burthen is heauie: the worke is intollerable: and yet, when the day is ended, and the burthen borne, and the worke performed, where is the reward? who hath his wages? where ſhall the recompence bee expected? but chieflie then, when they ſay: that not onely ſuch as inſtruct many (as *Iſaiah*, and *Michaiah*, and *Zacharie*, and *Iohn*) do fall by the ſworde, by fire, by captiuitie, and by ſpoyle manie *Dan.11.33.* dayes: but alſo ſome of them of vnderſtanding, as *Iulian*, *Nicholas*, *Iudas*, the Biſhops of *Rome*, and others learned in the Scriptures, do fall, to trie them, and to purge them! Then (I ſay) they reſolue thus with the buier, רע רע, that is, *Nought, nought: deare,* *Pro.20.14.* *deare.* Howbeeit, as the faithfull Paſtour dooth acknowledge the grace and mercies of God his Lord and maſter towards him, and is right glad of his calling and place in the Church, with thankfulneſſe: as he ruleth well, and laboureth in the word & doctrine worthily: and as he beleeueth that the Lorde God which hath called him, and ſent him to worke in his vineyard, is both able and willing to help and defend him, as he helped and defended his ſeruants, *Samuel*, *Ieremie*, *Daniel*, and ſuch others: ſo hee doth not reckon that the Lorde hath ſhut him out from the true peace: but he remembreth the wordes of **Peace.** his maiſter, who ſayde: *Peace bee vnto you: my peace I leaue with you: in the worlde ye ſhall haue tribulation:* **The word of Chriſt full of comfort to the Miniſters.** *but in me ye ſhall haue peace.* Neither dooth hee forget to pray vnto God, that he would vouchſafe to conteine him within the bounds of this peace, that neither by his doctrine, nor by his life, nor by dealing in matters vnneceſſarie, nor by diſputing about genealogies, and vaine queſtions, nor by the yeelding to the enemie of mans ſoule, hee hinder the happie courſe of the Goſpel of peace, that hee no way diſturbe this peace, which is, and ſhould for euer bee retained among the Miniſters of the Goſpel: as of more account and eſtimation, then all the fauour, friendſhippe, pleaſure, and treaſure of the worlde. And then, after that hee hath long preached peace, and laboured therein, and yet perceiueth that men prepare themſelues to warres and contentions: and hath beene a workman in the vineyard many dayes, and ſeeth not any fruit of his toile to his deſire: he doth not, for all that, thinke that hee hath ſpoken in the ayre, or that he hath laboured in vaine, and loſt his trauailes: but reſolueth, that as the raine and ſnow which commeth downe from heauen, returneth not hither againe, but watereth the earth, maketh it fruitfull and greene, that it may giue corne to the ſower, & bread to him that eateth, ſo the word of God which he hath preached vnto the people, ſhall not turne againe voide vnto him, but accompliſh the will of God, and proſper in the thing whereunto he ſendeth it: and that *His labours in the Lord are not in vaine.* Moreouer, he doubteth not, but beleeueth, that his reward is with the Lord, who eſteeming his labours in him profitable, will dulie make paiment thereof in time cōuenient: not according to the quantitie and qualitie of the fruit, but after the meaſure and qualitie of his labors. And in this, he knoweth himſelfe to be righly likened vnto him that is hired to waſh an Ethiopian or Black-moore, and is promiſed a reward for his dayes labour, howſoeuer the Blac-moore appeare

The reſolutiō of the wiſe Miniſter.

Eſay. 55. 10

A reward.

The labour of him that waſheth an Ethiopian is not without wages

after his waſhing; and vnto that Schoolmaſter, who in all equitie is not to be neglected, but to be rewarded for his diligence emploied on his ſcholers, howſoeuer they profit. Neither doth he thinke, that *Ezechiel* the Prophet was to looſe all his paynes in his miniſterie, notwithſtanding that the Lorde ſayde of the people to whome hee ſhould preach, **Ezech.2.4.** *They are the children of an hard face, and ſtiffe heart: they are a rebellious houſe: briers and thornes are with thee, and thou dooſt dwell among Scorpions. And thou ſhalt ſpeake my wordes vnto them, whether they will heare or not heare: that they may knowe, that there hath beene a Prophet among them.* So, albeit that the ingratefull people, which haue no feeling, and as little religion, ſay vnto the Miniſter, wee bee neuer the better for all thy ſtudies, thy paines, thy preaching, thy teaching, thy labouring: and therefore what reaſon haue wee to bee louing, and thankefull vnto thee? yet he perceiueth, that their ſuddaine iudgements falling on them in their times, doo teſtifie his labours, which they contemned, and the contempt whereof the Lord nowe reuengeth to his glorie. Againe, hee ſeeth, that there is a rewarde layde vp for him by the Lord in his mercie, who forgetteth not his labours, and that hee ſhall receiue this reward in due time to his beſt content. For hee hath heard what hee promiſed. *Dan.*11.2. *They that bee wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that turne manie to righteouſneſſe, as the ſtarres for euer and euer.* Againe, *Hier.*45.5. *Thy life will I giue thee for a praie in all places whither ſoeuer thou goeſt.* And (to omit other places) he remembreth the wordes of *Paul:* 1.*Cor.*15.58.

Gods iudgements on thẽ that contemne the word.

A reward for labourers.

Therefore, my beloued brethren, be ye ſtedfaſt, vnmoueable, alwayes abounding in the worke of the Lord: foraſmuch as wee knowe, that your labour is not in vaine in the Lorde. The labours of all Chriſtians, but chieflie the labours of the faythfull Miniſters, whom the Lorde hath ſet ouer his houſe, to ſuch he ſaith, that cannot lie: *Bleſſed is that ſeruant, his Lorde will make him ruler ouer all his goods. He ſhall be made ruler ouer many things.* And in a worde, *He ſhall be partaker of the ioy of his Lord.* This thing when he enioyeth, he will not ſay, It is deere, deere: but with the Pſalmiſt, hee ſhall ſing, *Hinne ma tob! Beholde howe good it is!* and with him which hath obtained a great good thing for a little money: It is well woorth my money, I haue therein a great pennie-worth. Then will he commend that which before hee was tempted to contemne, and will not be diſcontented, nor repent him ſelfe of his bargain, though he hath ſolde with that wiſe marchant all that euer he had, to purchaſe the field wich containeth this treaſure: then will hee account indeed (with *Paul*, *Rom.*8.18. that *All the afflictions of this time, are not worthie of the glorie that ſhalbe to them reuealed:* To this therfore hath our Lord armed his diſciples: and to ratifie the ſame, hee hath worthily made his owne example perpetual for the immitation and conſolation of the painfull labourers. For notwithſtanding he was moſt vnreuerently derided, mocked, oppugned, and perſecuted of the Scribes, Phariſees, high prieſts, and others, in all his doctrines, myracles, and good workes, he did proceed in his moſt godly purpoſes (mawgre all their malignitie) he ſet the Lord euer before his face: the ſame Lord ſtoode at his right hand, hee left not his

*Mat.*24.46. *and* 25.23.

*Prou.*20. 14

Chriſt hath made himſelfe an enſample for labourers.

ſoule in hell, he ſuffred him not to ſee corruption: he ſhewed him the way of life: he made him full of joy with his countenance: hee gaue him his hearts deſire: he ſet a crowne of pure gold on his head: he exalted him on high, and gaue him a name aboue al names, and made him a King ouer all Kings, for euer and euer. And he hath promiſed, that where he is, there ſhall alſo his miniſter be: and he that miniſtreth vnto him, ſhall be honoured of his father in the kingdome of heauen.

CHAP. XXIIII.

Comforts to content the houſholder, the Scribe, and other perſons in their ſeuerall places.

The houſholder is to conſider his calling, and vſe it.

AS the holy Scriptures haue manie meete meditations for euerie maladie; ſo alſo among others, there be many ſweet comforts therein, to appeaze and content the houſholder, who, as it is before declared, is tormented with no ſmall troubles and afflictions of mind: wherby there is to him commended the right vſe of his calling. He is counſelled to marry a wife in the feare of God: to til and manure his ground, ſo ſeeke for wealth & treaſures, by all honeſt and godly meanes, for the maintenance of himſelf, his wife and children, his family and eſtate: to educate and inſtruct his children in the nurture and feare of the Lord: to care for his houſehold, to be mindful of the poore, to do his duty, and not to be daunted with the negligent foole, nor to giue ouer all, & care for nothing. Thus is he ſchooled to labour, and do his endeuour within the rules of his calling, with quietnes, cōtentation, and chriſtian comfort, hauing in mind that wholſome counſell of King *Salomon: Be diligent to know the ſtate of thy flocke, and take heede to thy hands.* Then hauing conſidered of his calling and place, it ſhalbe the beſt way for him to commit the perfection of his labors and affaires to the Lord, on whom it is euer good to depend, and to whome the good houſholder daylie prayeth to this effect. *O Lord God, thou haſt ordained me to be an houſholder: the things that appertaine to mine houſe, thou haſt of thy great goodneſſe giuen me: but lo, the burthen and charge thereof, is heauier then that I am able to beare. Therefore I beſeech thee, to ſupplie my place: be thou the good houſholder, and I will with all mine heart ſubmit and yeeld my ſelfe vnto thee.* This praier being made in ſimplicitie and truth, the Lord will heare, and thus will he anſwere to the ſame. I will indeed performe this matter: Onelie I will, that thou ſo prepare thy ſelfe, as thou maiſt in patience ouercome and conquer all things. Though matters come not to paſſe after thine owne minde, and when thou wouldeſt that they ſhould be perfited: yet I will not that thou ſhouldeſt deſpaire, nor forſake this kinde of life to the which I haue prepared thee, and called thee to ſerue me in. For ſeeing that thou haſt called vpō me, & haſt acknowledged al theſe things which I haue beſtowed on thee, to bee my gracious gifts, I will gladly preſerue thee and thy familie. Howbeit, if any aduerſe or grieuous things betide thee, I will that thou beare the ſame with patience, in ſuch ſort as thou bee not diſmaied, or doubtfull whether

Pro. 27.23.

He muſt commit the perfection of his labors to God, to whom he muſt pray to this effect.

Luther in Pſal.

The Lords anſwere.

*Iob.*2.10.

1.*Cor.*10.13.

The familie of Dauid.

*Ecclus.*7.15.

all other things will not followe, but in the like ſort. Remember my ſeruaunt *Iob*, who in his afflictions could thus aunſwere: *Shall we receiue good things from the Lord, and not receiue euill or aduerſe things alſo?* Remember alſo what my ſeruaunt *Paul* hath written to the Corinthians. *There hath no temptation taken you, but ſuch as apperteineth to man, and God is faithfull, which will not ſuffer you to be tempted aboue that yee be able: but will euen giue the iſſue with the temptation, that ye may be able to beare it.* To paſſe ouer the Families of *Adam*, of *Noah*, of *Abraham*, of *Loth*, of *Iſaak*, of *Iacob*, of *Moſes*, of *Ioſuah*, of *Samſon*, of *Gedeon*, of *Samuel*: What houſholde hath ſeemed more miſerable, then that of *Dauid* in his dayes? His wiues, his ſonnes, his daughters, his Counſailers, his ſeruants, his kinsfolkes, his ſubiectes, his enemies, both abroade and at home, gaue him oftentimes ſharpe vineger mingled with gall, whereby he mixed his drinke with weeping teares. And ſo after him many hard lots betided his family: yet ſee, how this family continued without ruine or decay, through the onely ſtay of my grace, vntill that my ſonne Chriſt was born therof. Wherfore do thou alſo thy dutie in thy place: account no labourious work tedious to thee in thy vocation, nor the husbandry that I haue created: and cōmit thy ſelfe, and the ſucceſſe of all things vnto me, with faithfull expectation of the performance of all my promiſes; and ſo thou ſhalt not onely haue a peaceable heart and right contented mind in this worlde, but alſo that comfortable and bleſſed life in the world to come, which I haue prepared and promiſed to giue vnto them, that neuer turne their beliefe from me. With theſe moſt ſweet conſolations, doth the Lord God cheare and ſolace the good *Houſholder*, whom hee would not haue to be driuen from his place, though neuer ſo yrkſome, *Rom.* 12.21. nor to be ouercome of euill, but to ſtand faſt, and to ouercome euill with goodneſſe, being through the grace of God made a right valiant ſouldier, to fight vnder the bleſſed banner of his Sonne, againſt the Diuell, the world, and the fleſh.

2 Finally, in all ſorrowfull euents that occurre in this eſtate (among others) that good counſaile of *Demipho* in *Terence* is not to be reiected, though a heathen man, yet ſpeaking diuinely, whom therefore *Luther* writing on the *Eccleſiaſtes* of *Salomon*, cap. 10. citeth, ſpeaking much after this ſort: *Quamobrem omnes, &c.*

VVherefore, when men their greateſt wealth enioy, *Demipho in Phormio.*
They cheefely then ſhould ponder well in minde:
How beſt to beare the burdens of annoy,
The perils, plagues, exiles, to them aſſign'de.
Returning home from farre, how they may finde
Their ſonnes defaults, their louing wiues enterr'd, A good reſolution for the houſholder.
Their tender daughters ſicke, or ſore afer'd.
Theſe be the haps, and hurts, that common be:
Theſe be the things, that eke may come to thee.
VVhat euer falles beſides th'expected lot,
Account it gaine, as ſo much clearely got.

3 Moreouer, *Baruch* the painefull Scribe ought not to be diſcouraged after his laborious watchings and long labours, nor to diſpayre of his good wages and ſufficient recompence: for verily, though his expectation of thoſe worldly promotions which A good reſolution for the Scribe or learned writer. *Ier.* 45.5.

he offereth be vaine, becauſe the captiuitie is threatned by the Lord ſhortly to enſue, and a miſerable plague is brought vpon all fleſh, according as himſelfe hath written by the direction of *Ieremie* the Prophet: yet hath the Lorde prouided for him a farre better thing then worldly promotions: for thus hath the Lorde promiſed him, that *Hee will giue him his life for a praie in all places whither ſoeuer hee goeth.* And this is no ſmall matter: For as the bodie is more worth then meate, and the life then raiment: ſo a man will not ſticke to giue all that euer hee hath for his life. A treaſure which no worldly man is able to purchaſe with all the plentie of this life. And yet this benefite extendeth it ſelfe further, to the endleſſe comfort of them that take paine by their pens to pleaſure many others, when that of the goodneſſe of God in his ſonne Chriſt, hee ſhall not onely liue among the famous, in this preſent worlde throughout all generations, in the mouthes and memories of men, which reape the fruits of his labours, to the praiſe of God, and their inſtruction: but alſo beyond all time, he ſhall liue, and ſhine with the Lord, among the bleſſed Saints for euermore. And what ſhould a man deſire more? Ii is certaine that the Lorde is euer the ſame: his warrant and worde is of ſo great credite and aſſuraunce, as euer it was ſithence the worlde was created.

An incouragement to yong ſchollers, to write in a booke the words of wiſe men.

4 When my ſelfe being a yong ſcholler in the Vniuerſitie, did ordinarily gather and write into a booke, the chief notes of the Sermons and Lectures which I heard preached and read in the Churches and other publike places there, one of my fellowes

(which thought ſomwhat of himſelf) ſaid vnto me, that mine exerciſe was nothing but a drudgery, and he maruailed why I tooke ſuch labour therein? I anſwered him, that thereby I was willing (by the grace of God) to profite not onely my ſelfe, but many others. Neither at this time doo I repent of my paines taken therein, as if I had nought but toyle for my labour (as *Baruch* did:) but I am right glad thereof, and do praiſe God for ſuch an opportunitie offered me; not doubting, but, as I doo and ſhall thereby the better diſcharge my dutie in my place and calling, and benefite many others: ſo alſo the Lords promiſe of life in his Sonne Chriſt (on whom by faith I depende) will bee performed and eſtabliſhed in due and conuenient time, to mine endleſſe comfort. Therefore I do gladlie exhort all young men that bee deſirous of knowledge, and ſtudious in the the worde of God, to doo the like, and to make ſome profite and vſe of their long ſtudies and exerciſes, as thoſe gratefull Bees, which flying hither and thither, do collect and gather from manie ſweete flowers, and wholſome hearbs, that little pith or iuice, whereof (their hiues or ſtore-houſes beeing repleniſhed) themſelues are relieued, and manie others comforted. And howſoeuer the wiſedome of the world derideth and diſdaineth the wiſdom of God, which oftentimes appeareth as in fooliſhneſſe before men: yet, let not that maine ſtroke daunt you, into whom God hath poured the wiſedome of his ſpirit. And although that one pleaſure contenteth not all, but euerie one hunteth after that which hee beſt fancieth: it is moſt certaine by the firme warrant of Chriſt, that *VViſedome*

Iere.4.5.

Obſonia quiſq; palato, digna ſuo querit: non omnibus vna voluptas.

is iuſtified of her owne Children. The wiſe and well affected will eſteeme of your vertues, then what fooles and prophane diriders ſhall do, why ſhould ye regarde? anſwere them after their follie, but not according to their expectation: neither ſing with them in their diſcorded tunes. Let not the ingratefull requitalles of the world trouble you: poſſeſſe your ſoules in patience, and expect the fruits of your trauailes, and comfortable reward from him only, that forgetteth not your loue, your faith, your diligence, your trauaile and paines that ye haue ſuſtained and endured for his cauſe, and the good of your brethren.

A comfort for the poore beleeuers.

Art, Solen,

5 Neither let the poore eſtate of Chriſt and his immitators, cauſe any of vs to diſlike our profeſſion: conſider that God hath choſen the poore of this world, & hath made euen them heires of his kingdome, whoſe children they are, as *Aratus* ſaide. The poore receiue the Goſpel without offence, & thoſe poore in ſpirit are bleſſed: for theirs is the kingdom of heauen, as Chriſt himſelfe hath taught vs, who (though he were king of all kings, and rich beyond al the Lords of the earth, without al compariſō) diſdained not at any time to viſit the poore, to accompanie the poore, & to preach the Goſpel vnto them to their great comfort. On the other part, if God giue vs riches, honours, eſtimation in this world, as he gaue vnto *Abraham, Dauid, Ioſeph, Daniel,* let vs be thankfull to God, and rightly vſe theſe things in the feare of God, as thoſe holy men haue done, and haue taught vs therein, and let vs not abuſe the gifts of God to the ſatiſfying of our fleſhly appetites, as that *Diues* did, of whom Chriſt ſpeaketh in the Go-

A comfort for the rich.

Luke.16.

ſpel: and as diuers others vſe moſt commonly to do, whē with the ſame, they exalt themſelues in pride, they face their betters, threaten & brow-beat their Chriſtian brethren, wring and vndoo many of their neighbours, and prouide moſt delicious for theyr owne bellies, and gloriouſly for their owne backs, with that, wherewith they ſhould (in all dutie) releeue thoſe poore afflicted, which are conſtrained with penurie to ſtarue, of whom onely this regard they take. *Am I the keeper of my brother?* that was *Cains* anſwere to God, touching his brother *Abel.* Let vs know, that it hath pleaſed God to make vs his truſtie Stewards; and the things that we haue are not our owne, but his things, and therfore it is not lawfull for vs to burie them in the ground with that ſlothfull ſeruant, nor waſte them away with the prodigall ſonne: but to employ them to his glorie, to the bnefit of our brethren, and to the neceſſitie of our ſtates and liues heere. And *though it be hard for him that truſteth in riches and worldly promotions, to enter into the kingdom of heauen,* yet to them that haue them of the bleſſing of God; as *Abraham* had, and vſe them rightly, as *Abraham* did, it ſhall be ſaid, as vnto that good ſeruant in the Goſpel, *Well doone thou good and truſtie ſeruant, thou haſt been faithfull in few things, thou ſhalt therefore be made ruler ouer many things, enter thou into the ioy of the Lord.* But whether yee be poore, or rich, whether in meane place, or place of extremitie, whether ye doo want or haue inough, let that good counſaile of our Lord Ieſus bee euer remembred and daily obſerued. *Take no thought ſaying, what ſhall wee eate, or what ſhall we drinke? or wherewith ſhall we be clothed? for after al theſe things do the Gentiles ſeeke:*

Gen.4.

Rich men be Gods ſtewards.

An inſtructiō.

Mat.6.31.

for your heauenly father knoweth, that yee haue neede of all theſe things: but ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall bee miniſtred vnto you. Care not thē for the morrow: for the morrow ſhal care for it ſelfe: the day hath enough with his owne trauell. For our Lord would not, that we ſhould vexe our ſelues out of meaſure in the care of theſe worldlie things: but that labouring truly in our vocations, we ſhould haue an eſpeciall regard of the kingdom of God, & how to walke in a new life in this world: not doubting any thing, but that the Lord which hath created vs, wil ſo prouide euery day for vs, that we ſhall not want things neceſſarie in this worlde, though we augment not the preſent griefe by our exceſsiue carefulneſſe, how to liue in time to come. So that in all worldly things wee ſhould ſtay our ſelues cōtented, only for the things of the kingdom of heauen, & the righteouſneſſe thereof, we ſhould hunger and thirſt, without all ſacietie, as long as we liue: for of this wee can neuer haue inough in this life. But the ſufficiencie thereof, ſhal be happily enioyed to our endleſſe comfort and contentation, in that heauenly manſion, wherin we ſhal find rowme inough: we ſhall poſſeſſe riches and wealth inough: we ſhall haue honour and glorie inough: and of all good things wee ſhall enioy aboundance without meaſure.

The ſacietie of the Saints in heauen.

6 In the meane time, let not vs which feare God and belong vnto his kingdome, be diſcouraged, nor diſtracted, when we do not only conſider the generall miſeries of all troubles of all mankind: but alſo when we ponder of thoſe heauie croſſes which we our ſelues are conſtrained to beare, by the which we

1. *Cor.* 15.

we were of al men the moſt miſerable, if the dead did not riſe again. With this, let vs heare, & wel obſerue to our cōſolation, that which *Ben-Gorian*, or the Author of the 2. booke of the *Macchabees* hath written 2,*Macc.*6.12
for the cōfort of all them that read his book: *I beſeech thoſe that reade this booke* (ſaith he) *that they bee not diſcouraged for theſe calamities: but that they iudge theſe afflictions not to be for deſtruction, but for a chaſtening of our nation: for it is a token of his great goodneſſe, not to ſuffer ſinners long to continue: but ſtraightwayes to puniſh them. For the Lord doth not long waite for vs, as for other nations, who he puniſheth when they are come to the fulneſſe of their ſinnes: But thus hee dealeth with vs, that our ſinnes ſhould not bee heaped vp to the full, ſo that afterward hee ſhould puniſh vs: And therefore he neuer withdraweth his mercie from vs: and though hee puniſh with aduerſitie, yet doth he neuer forſake his people. But let this be ſpoken now for a warning vnto vs.* And that ſaying of the Lord to *Paul*, in his greateſt diſtreſſe, cannot but rauiſh the ſpirits of them that truſt in God: *My grace* (ſayth he) 2,*Cor*,12,2,9.
is ſufficient for thee. This word of comfort made him Note.
in true patience to poſſeſſe his ſoule, and to haue a contented minde. Vnto theſe, when the vſe of the word of God ioyneth, oh God, what comfort, pleaſure and profit ſhall the beleeuer reape thereof! he ſhall feele how *The power of God is made perfite through weakneſſe:* and therefore he will reioyce euen in infirmities, that the power of Chriſt may dwel in him: he will patiently beare infirmities, reproches, neceſſities, perſecutions and anguiſhes for Chriſts ſake.

CHAP. XXV.

Euerie man is to take the benefite of time: to keepe within the bounds of his vocation, and to depend on the diuine prouidence: the vnlike endes of pietie and impietie.

AS in the word of God there is dulie cõmẽded to euery perſon a lawful vocation or calling in this world, wherin he is to ſerue God, benefit his country, & diſcharge himſelf, in the feare of God: ſo is he aduiſed in the ſame, to do the workes of his vocation, then whiles health and opportune time ſerueth therevnto. For our life and health is giuen vs of God, of whoſe mercifull hand wee muſt acknowledge the ſame to come by our timely acceptation and right vſing thereof. As he onely foſtereth and ſuſtaineth our life, and our health in this world, ſo hath he appointed it to be but ſhort, and tranſitorie, without any return of it, when it paſſeth away. And when our bodies are diſeaſed and enfeebled, then neither the cogitation is apt to learne anie thing, or to pray, or to ſuſtaine the great cares and painfull labours, which the vocation requireth: for (as the Philoſopher ſayth) *Good health and ſtrength is the verie foundation and ſtay of the life.* Therefore wee muſt pray to the Lord, that we may both be taught and learne the true doctrine, and propagate the ſame, and follow the works of our vocation in time conuenient.

The time of working.

ὑγίεια γὰρ βάθρον βίου. *Ariſtotle.*

2 For, as we be perſwaded, that there is a time

for euerie labour, and euerie worke vnder the Sun (as ſaith *Salomon*) ſo do we enioy the benefit of our time, when wee embrace and vſe the bleſſings of God, in his feare with thankfulneſſe and contentation. God in this time ſheweth himſelfe in mercie towards vs, hee doth inuite vs to his heauenly banquet, he ſendeth foorth his ſeruants to that ende, and they daily crie vnto vs: *Oh come nowe, and make no longer tarrying, for all things are prepared and made readie for you. Beholde* (ſayth hee himſelfe) *I ſtand at the doore and knocke, if any man open vnto mee, I will come in vnto him.* Nowe whiles hee calleth, lette vs giue eare: whiles hee inuiteth, lette vs come: whiles the things be readie, lette vs vſe them, and not contemne the Lordes great bountie and mercie, leaſt peraduenture hee ſay: *Yee ſhall not enter inter into my reſt: yee ſhall not taſte of my meate: ye are come too late, the gate is ſhut vppe: I know you not: depart hence: the tide tarrieth for no man: the time is paſt.*

The vſe of the benefit of time.

Apoc. 3.20.

Of this Argument I haue written a dialogue, intituled the Teares of Time.

There is nothing more precious then *Time*, and yet (alas) nothing is founde to bee ſo vile in theſe dayes. The day of health paſſeth away, and no man accounteth it: no man conſidereth how his dayes be conſumed, without retire or returne: but as there ſhall not one haire of the head periſh, ſo neither any one moment of time ſhall eſcape. O therfore, before that the houre paſſeth away, which the mercie of thy maker hath giuen thee to repent, to obtaine pardon, to apprehende grace, to atchieue glorie, before the time bee gone wherein thou mayſt reſemble the diuine pietie, and haſten to the Angels ſocietie, ſtirre vppe thy negligent

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Time is precious, yet time is waſted and neglected.

will, and bewaile thy committed ſinne.

The Apoſtle admoniſheth (*Gal.* 6.) *VVhiles wee haue time, let vs doo good vnto all men.* As if he ſaid: we may be glad, yͭ we haue this benefit of time, wherein we may through the goodneſſe of God (if wee will) doo thoſe good workes which belongeth to Christians in our ſeuerall vocations: wherefore let vs not looſe this good opportunitie, but diſcharge our duties in the feare of God: and not to lete that paſſe from vs, which being once gon, can neuer bee recouered againe. And that is the meaning of the
*Iſay.*55. Prophet alſo where he ſaith: *Seeke the Lord whiles he may be found: Cal vpon him, whiles he is neare.* It may be, God will not ſo eaſily be ſoũd at an other time: peraduenture, he will not be ſo readie at an other ſeaſon to offer himſelfe vnto you, as now: therefore account this time as pretious, & neglect it not, wherein the Lord is willing to bee found, if ye ſeeke him: and to be at hand to helpe you, if ye call vpon him. Therfore the wiſe man (which had ſo deepely conſidered of the times and condition of this worlde,
*Eccles.*12. counſaileth moſt wiſely: *Remember thy maker in the time of thy youth, before the euill daies come.* Againe he
*Cap.*7.14. *and* 9.11. ſaith: *Vſe well the time of proſperitie, and remember the time of aduerſitie: for a man knoweth not his time: But like as the fiſhes bee taken with the Angle, and as the birds are caught with the ſnare, euen ſo are men taken in the perilous time, when it commeth ſodainely vpon them.* Wherefore hee ſaith againe: *VVhatſoeuer thou takeſt in hand to doo, that doo, with all thy power: for in the graue (whereunto thou tendeſt) there is neither work, counſaile, knowledge nor wiſedome.*

Thus let him which hath that opportune time ſo working and doing his dutie, not contemne nor neglect it. He hath time now, to morrow he may not haue it: if hee be vnwilling this day, the next day hee may be further off, as hee ſayth. *To morrow more vnfitte, who is vnfitte to day.* Nowe this is our time; God grant wee neglect it not, but rightly vſe it.

Qui non est hodie cras minus aptus erit.

3 Next, wee are to take heede, that wee follow not those diſcontented and curious perſons, to breake foorth or tranſgreſſe the right bounds of our vocations. Let vs remember what our Lorde ſaide to his Apoſtle *Peter*, who had forgotten his owne vocation and place, and curiouſly noted his fellow *Iohn*: *If I will, that hee tarrie till I come, what is that to thee? follow thou me.* And that of *Paul*, where hee ſaith: *Lette euerie man abide within the compaſſe of that vocation wherein hee is placed.* Thus ought men to be contented with their places and condition of life, (the ſame beeing lawfull) albeit they bee called to labour in the vineyard, but for their ſingle penny a day, or to gleane the eares of Corne after the reapers with poore *Ruth*: and not to emulate others, or to grutch at them that are in in better ſtate then themſelues are. When *Socrates* had conſidered the courſe of mans life, and had compared the condition of one man with the condition of another, hee ſayde: that if the vniuerſall calamities of all men ſhould bee gathered together into one heape, and then to euerie man it ſhould bee ſeuerally diſtributed like portions out of the ſame heape, it would bee that each man would rather chooſe to beare his owne calamities (meaning ſuch as befall him within his

To continue within the limits of our vocations.

*Mat.*21, 22.

Men ought to be content with their owne places.

Socrates his ſaying touching the choiſe of lots in this life.

lawfull vocation and condition) then to take part and part like with others, out of that commō heape.

Note this.

‘And surely we may well thinke, that euerie man is
‘best fitte for that vocation, wherein God placeth
‘him, and that none other can so easily beare the
‘burdens and greefes of that vocation, as hee that
‘is thereunto so appointed by the Lorde, who gi-
‘ueth him abilitie to sustaine the same. 1. *Cor.* 10. 13.
and that the afflictions do spring of mans ambition,
enuie, ignorance, errours, and infirmities, as things
by him deserued.

Luth. in Eccle.

4 Neither let vs waxe angrie with our selues, or with other mē, if things answere not to our trauels and desires, but consider that all lieth in the power and pleasure of God, to whō our estates, conditions, and the end of our liues is wel knowne, that he protecteth & guideth vs. Therfore with the poore widow *Ruth*, let vs trust vnder ẏ shadow of his wings, and thus resolue: *VVell, our lots are in the hand of God, hee watcheth ouer vs, hee beginneth, he continueth, he endeth our worke. VVe are contented with our state and condition, & endeuour to please God in the same. He best knoweth what is to be done with vs and with our labours. He is doubtfull of nothing: he worketh all for the best to them that feare him, and that do reuerence before him.* Beholde! when men in a verie litle bottome, sayle ouer the mightie Ocean, God declareth himselfe a mightie preseruer and a most sure guide of life vnto thē, wherein (as saith *Dauid*) they cannot but behold the great workes of God. Now it maketh no great matter though the common mariners know not the way nor the ende of the voyage, if the same bee sufficiently knowne to the owner or master of the ship.

Pro. 20. 24. 19.

God preserueth men in dangers.

In like maner when wee labour and toyle in great extremities and daungers of this life, we euer finde God moſt merciful vnto vs, and a louing Sauiour of our liues: and though we know not what ſhall bee the end of our courſe, being vncertaine of the euent of things, let this yet pleaſe vs, that *The Lord our king, our gouernour, our maiſter, our captaine, and right owner, knoweth it well, and directeth vs in the beſt courſe, whom we ought to hearken vnto, and to follow after the example of Iohn.*

Though all things ſeeme confuſed to vs yet God doth order all.

5 But ye ſay: Things are confuſed in this world. It is verie certaine, that as in a great aſſembly of many perſons diuerſly diſpoſed (where euerie one of them hath his ſeuerall talke, or ſong, or noyſe) nothing can be perceyued, beſides a moſt confuſed ſound or rumbling: ſo (indeed) is the ſtate of men in this world with themſelues, whom euen their own affaires do aſtoniſh and confound. Neither do they conſider how things proceed, ſucceed, and bee carried in the worlde, no more then the idiot or foole doth conſider of the order and courſe of the Sunne, the Moone, and other celeſtiall motions with the ordinarie diſpoſition of the Elements, and things inferiour with the ſame. Nor ſeeme thoſe men in their buſie ſtruglings and dealings one with another, much vnlike the Ants or Emmets, that wander hither & thither without all order. Howbeit it is moſt true, that the Lord God doth not onely ſee all, and heare all, moſt perfectly: but alſo trieth, diſpoſeth, ruleth, and ordereth all after his wiſdome, will, and power moſt effectually, howſoeuer the groſſneſſe of mans wit cannot conceiue it. *There is nothing hidden from the greatneſſe of his power, ſtrength and*

Ier. 23,23,24

Iſay. 40. 26, 28,29.

might (ſayeth the Prophet) *hee is neither wearie, nor faint, his wiſedome cannot bee comprehended, hee worketh, he ruleth, he moderateth, hee taketh vp, hee caſteth downe, he giueth health, he ſendeth ſickneſſe: through him we liue, and mooue.* Of this ſpeaketh *Sibylla* the auntient Propheteſſe.

Pro. li. 7. ſa. 27.

Κλῦτε δὲ μευ, Μέροπες, Βασιλεὺς αἰώνιος ἄρχει.

Heare me (ye men) and marke well what I ſay:
The King eternall reignes and rules for aye.

But chiefly the ſweete Pſalmiſt of *Iſrael*, qualifying thoſe rayling taunts, and godleſſe ieſtures of the prophane heathen, hath moſt finely and diuinely modulated thereof, in theſe ſhort verſes.

Pſal. 115. 2.

Lammah iomeru haggoiim?
Aiiehna Elohehem?
Velohenu baſſchamaiim,
Kol aſcher chaphitz Taſchah.

Thus engliſhed:

VVhy ſay the Heathen with geſtures vnſightie?
VVhere now forſooth, is their God almightie?
Our God is in heauen, in his holy hill:
There working all things whatſoeuer he will.

And further to declare vnto vs, that all things are done, by the will, power, wiſedome, and prouidence of God, that the Church might haue comfort and patience in all her troubles, and heauie afflictions, vnder the vnhappie raigne of *Antichriſt*, the Lorde declareth himſelfe to Saint *Iohn*,

Apoc. 4. 2.

like a moſt mightie and puiſſant King, ſitting on his throane, determining the things that ſhoulde be brought to paſſe.

6 And with this, we are iuſtly moued to conſider, that though the multitude of fooles, and their proſperitie in this world, on the one ſide, and the ſmall number of the godly, and their aduerſitie on the other ſide (with ſo many ſhewes of confuſion and diſorder in this life) do verie much beguile the opinions of men: yet, that the Lord hath ſet a difference betweene the godly and the vngodly, as hee hath diuided the light from the darkeneſſe. And therefore notwithſtanding, that in this worlde the tares are mixt with the corne, and *Nimrod*, and *Pharao* be aduanced in the pride of their hearts: yet the time commeth, when the tares ſhall be weeded out from among the corne, and burnt in the fire, and the corne gathered into the Garner, and barn of ſafetie. This thing the wiſe mā ſetteth forth in theſe words: *The ſoule of the righteous are in the hande of God, and no torments ſhall touch them. But as for the vngodlie, they are puniſhed according to their imaginations.* Againe, *the righteous do ſtande in great boldneſſe: but the vngodly are vexed with horrible feare.* And this the Lord confirmeth in his Sermon of the laſt iudgement. *The ſonne of man* (ſaith he) *ſhall ſeparate them one from another, as a ſhepheard diuideth the ſheepe from the goates: and he ſhall place the ſheepe on his right hand, and the goates on the left hand.* Vnto this time *Salomon* looked (no doubt) when hee ſayde: *God ſhall ſeparate the righteous from the wicked, and then ſhall bee the time and iudgement of all counſailes and workes.* And this remembred *Dauid. Pſal.* 58.9,10.

God ſetteth the difference betweene the good and euil.

Gen. 1.4.

Pſal. 58,10.

Sap. 3.1,10. and 5.6.2.

Mat. 25.

Eccles. 3.16. 17.

Obiection. 7 But vntill then, it is ſo that in this world, *Diagoras*
the Atheiſt, and *Dionyſe* the Tyrant, and the Cyclopicall
Epicures, do take their pleaſure to ieaſt at the
prouidence of God, contemne the Goſpel, deſpiſe
the Lords annointed, diſdaine the Godly, raile on
the Miniſters of the word, and nothing feare the
threatnings of the holy Prophets, and Apoſtles, and
that the rather, becauſe their iudgements are deferred,
and their ſelues permitted to wallow in their
ſinnes without puniſhment? What then? Is there
Reſ. not a God therefore that ſeeth and iudgeth all? And
will not he be reuenged on them that ſinne againſt
him of malicious wickedneſſe? Yes doubtleſſe. And
the time commeth, when thoſe Atheiſtical and godleſſe
God hath his particluar iudgements. miſcreants ſhal know, euen in the world, there
is a God that iudgeth in the earth, as *Dauid* ſaith: and
*Pſal.*58.11. that the ſame God hath not onely a iudgement (as
Iob.19.29. *Iob* ſaid to *Bildad*) but alſo particular iudgements,
ſometimes ſecrete: ſometimes open, that not at the
day of euerie mans death onely, wherein there is
made a ſeparation betweene the good and the euill:
but at ſundrie times within the compaſſe of his life,
*Ier.*25.31. as the Lord ſeeth it good: for (as *Ieremie* ſaide) *The
Lord hath his iudgements to giue vpon all people, and will
holde his Court of iuſtice with all fleſh, and will deliuer the
vngodly to the ſword.* In the which, as the worke of
*Deut.*32. the Lord is perfite, as *Moſes* ſayde, and all his wayes
are iudgement: ſo alſo hee being Iudge of all the
*Gen.*18.28. worlde, dealeth according to right, as *Abraham* diſputeth.
For whether his iudgements bee ſecrete or
open, generall or particular, he euer executeth them
iuſtly, and performeth them in truth and equitie.
*Pſal.*111.8. And certain it is, that into this iudgemēt is brought

euerie perſon, whether man or woman, young or old, and euerie worke, be it good, or be it euill. In this iudgement the godly ſaints ſtand, and be cleared: they haue great boldneſſe and comfort, they haue quiet conſciences, contented hearts, and great gladneſſe. But the vngodly are not able to ſtande: they tremble and fall downe: for why, vnto them the Lord ſpeaketh in his wrath, and vexeth them in his heauie diſpleaſure. And though their plagues for a time were not inflicted; but were deferred, when they iuſtly deſerued plagues, by their ſinning a thouſand times againſt God and his ſaints: yet now, their time being come, they be taken ſuddenly in the ſnare as birds, they bee accuſed, condemned, caſt downe headlong, rent in peeces without reſcue, and conſtrained in anguiſh to weepe, waile, howle, wring their handes, and gnaſh with their teeth in torments intollerable. The children of God in the ſenſe of the ſame (for their ſinnes) haue approued theſe iudgements, as it well became them, for iuſt and righteous, and haue condemned themſelues of folly, as iuſtly deſeruing to be iudged: but ſo, as they haue in faith relied on the promiſes of God touching the remiſsion of ſinnes for the ſake of Chriſt vpon their repentance. When *Dauid* ſawe that the Lordes Angell executed the iudgement of God vpon his people for ſinne, hee confeſſed his owne faults, and acknowledged the vprightneſſe of Gods iudgements: therefore he ſayd, *It is I, that haue ſinned and done euill in deede. Let thine hand (O Lorde my God) be on me, and on my fathers houſe: but not on the people.* And *Manaſſes* King of *Iuda* made this confeſſion, when he was captiued in *Babylon*: *O Lord, I haue*

ſinned,

Pſal. 1.5.6.

Though plagues be deferred, yet they are not remoued from the vngodly in the day time.

Pſa. 50.21.22

VVhat the godly do in the ſenſe of thoſe iudgements.

Dauid.

1. *Chro.* 21.17.

Manaſſes.

ſinned, I haue ſinned, and do know mine iniquitie. Thus the brethren of *Ioſeph* calling to mind their owne vnnaturall crueltie towards him, ſaid one to another, being in *Egypt*: *VVe haue verily ſinned againſt our brother, in that we ſaw the anguiſh of his Soule, when he beſought vs, and we would not heare him. And therefore is this trouble or iudgement come vppon vs. And* Ruben *ſaide: See, now is his bloud required.* The verie cruell tyrants alſo, which neither feared God, nor cared for man, are at length forced to confeſſe the vprightneſſe of Gods iudgements vpon themſelues: their owne conſciences condemning them. When *Adonibezek* was taken by the Iſraelites and had his thumbes and great toes cut off, hee ſaide, confeſſing the iuſt iudgement of God: *Seuentie Kings hauing the thumbes of their hands and feete cut off, did eate vnder my table; as I haue done, ſo God hath rewarded mee.* So *Pharao* the Egyptian tyrant, when hee heard the mighty thunders as the voice of God in his land, he was afraide, confeſſed his ſinne, and granted the iuſtice of God: *The Lord is righteous* (ſaith he) *but I and my people are wicked.* And thus *Mauritius* the Emperour after his great Pride, diſdaine, crueltie againſt the Chriſtians, and other hainous ſinnes, being taken by wicked *Phocas*, and ſeeing his wife, his two ſonnes, and his three Daughters now murthered before his face, and himſelfe awayting the like lot, hee confeſſed his ſinnes vnto the Lord, and acknowledgeth the iuſtice of God, in theſe words (of the Pſalmiſt) *Iuſtus es, Domine, & rectum Iuditium tuum. O Lord, thou art righteous, and iuſt is thy iudgement.*

Ioſephs brethren.

Gen. 42. 21. 22.

The Tirants haue beene forced to confeſſe the equitie of Gods iudgements.

Adonibezek.

Iudg. 1.

Pharao.

Mauritius.

Pſal. 119. 137.

8 Therefore, although the men of this world in

their groſſe blindneſſe beyonde the darkeneſſe of *Egypt*, perceiue not iudgement: and the ignorant and fooliſh conſider not whether there bee any contribution of pietie and impietie in this life, (wherein the Lord God ſuffereth his owne Children to bee euill entreated by tyrants, and to wander out of the way in the wilderneſſe) vntill they feele the verie iudgements of God vpō themſelues: yet (truely) all they that feare the Lord and ſeeke him, do vnderſtand all things: they do wel perceiue and ſee how that *Impietie* is plagued either generally or particularly, ſecretly or openly, and ſometimes both waies, euē here in this life. And that pietie and godlines is wel rewarded in this life either generally or particularly, openly or ſecretly, as ſaith the wiſe man. *I knowe that it ſhall be well with them that feare the Lord and do reuerence before him: but it ſhall not be well vnto the wicked: neither ſhall hee prolong his dayes: but he ſhall be like a ſhadow becauſe he feareth not the Lorde.* And they do ſee and vnderſtand that the Lord will not ſo deferre to puniſh the vngodly when they doo ſinne againſt him, nor ſo referre things to the cenſure of his laſt generall iudgement, as, that his particular and ſecret iudgements ſhall haue no force in this worlde: but that according to that ſaying of the wiſe: *The Righteous ſhall be recompenced on the Earth, how much more ſhall the wicked and the ſinner!* Therefore, lette vs not ſay with thoſe mockers that walke after their owne luſts, and put farre the day of the Lord, *VVhere is the promiſe of his comming?* For the Lord is not ſlacke concerning his promiſe, as ſome men count ſlackneſſe, but is patient toward vs, and would haue no man to periſh, but

Prou. 28. 5.

In this life there is a contribution of pietie and impietie.

Prou. 28. 5.

Eccles. 8. 13. 14.

Note this.

Pro. 11. 31.

2. Pet. 3. 4. 9.

Not to preſume on Gods long ſufferãce

El. Schaddai.

would haue all men (of what nation or ſexe ſo euer they be) to come to repentance, to be ſaued. Neither let vs be bold vpon this, therefore becauſe God ſuffereth a ſinner to do euill a thouſand times; hee liketh well of his dealing, and will alſo permit vs to ſinne without controlment: but let vs knowe, by the examples and teſtimonies of the holie Scriptures, and the daylie experiment of the power and wiſdome of God among men (which we may well obſerue) that God is able and will indeed) ſmite the vngodly in this world, and afterward hee will caſt them downe into hel. For he is that *El. Schaddai*, the moſt rich and ſufficient God: which contenteth his Saints with all good things, and giueth vnto the vngodly the iuſt rewarde of their ſinnes. Hee is that *Pantocrator*, the Omnipotent and Almightie God, whoſe power is according to his will, for the aduauncement of his children, and the abaſing of them that contemne him. Hee is *Iehouah Elohim*, *El Kanna*, as himſelfe ſayth: *The Lord God, a iealous God, that viſiteth the ſinnes of the parents vpon their children, which walke in their vngodly wayes, vnto the third and fourth generation, and ſheweth mercie vnto thouſands in them that feare him*, euen here in this life. Therefore hee hath iuſtly condemned and confounded from among the children of men, firſt ſecretly and particularly: then openly and generally, that enuious *Cain*, that ſhamleſſe *Cham*, that proude *Nimrod*, that bloudy *Herod*, that traiterous *Iudas*, that tyrannous *Nero*, that diuelliſh *Iuliã*, that hypocritical *Annanias*, that witch *Simon*, & in a word, that deſtroying *Apollion*, with all his peſtlent Polypragmones, to whom he giueth this heartie comfort: *Now weepe and howle* *for the miſerie which ſhall come vpon you.* And on the other ſide, the ſame God through his great mercie in Chriſt the promiſed ſeed, doth pardon, preſerue, and glorifie his faithfull and righteous ſeruants, *Abraham, Enoch, Iſaac, Iacob, Moſes, Ioſiah,* and all others which haue apprehended his promiſe and beleeued in his ſonne. Theſe hath he made as his Garden, well locked and cloſe ſealed from all the annoyes of wilde beaſts, whoſe *fruits* are as a Paradiſe of Pomegranates, with ſweet fruites and [illegible]. Theſe hath he louingly inuited to his heauenly banquet, theſe he entertaineth at his bleſſed table, and there he doth moſt friendly and comfortably cheare them with theſe ſweete words: *O yee friendes, eate, drinke; and make merie, O ye beloued.*

Iam. 5.

Cant. 4. 12. 13.

9. Now let it not ſeeme loathſome to the reader, that the tragicall Poet be heard, touching the contribution of pietie & impietie, vertue and vice, both in this life and afterwards. And of the firſt thus writeth *Seneca*:

Nunquam Stygias fertur ad vmbras,
Inclyta virtus, viuite fortes,
Nec Lethaeos ſaeua per amnes
Vos fata trahent: ſed cum ſummas
Exigit horas, conſumpta dies,
Iter ad Superos gloria pandet.

Seneca in tragœd. Herc. Oet. act. 5.

That is,

Reioyce all ye, that vertuous be,
for vertues neuer die:
Nor cruell death, that ſtops mens breath
ſhall blot you out: for why?

VVhen

When that laſt day ſhall take away
your life from mortall paines:
Then ſhall yee flie to loftie ſkie,
with glorious Saints to raigne.

Seneca tranſlated, *Octau.* Act. 3. de *Nerone.*

In another place hee ſetteth forth the reward of Impietie, where hee bringeth in *Agrippina*, ſpeaking to *Octauia* the Empreſſe, touching the Emperour *Nero*, who had now compaſſed to depoſe and murther the ſaide *Octauia* his wife (*quamuis nullo crimine*) albeit hee found her guiltleſſe (as ſhee alſo ſaid) in theſe words.

The infernall ſpirit in reuenge,
doth haſten to prouide:
For wicked Tyrant, worthy death,
ſharpe ſtripes, and ſlights: beſide,
Paines paſsing thirſt of [a] Tantalus,
and [b] Siſyphus *hard toyle:*
The Darts that pearc'd lewd [c] Tityus,
and [d] Ixions *wheele, to moile.*
Though hee his Pallace garniſh gay,
with Marble faire, and gold:
And armed ſouldiers guard his gate,
his glorious ſtate to hold, &c.
A time ſhall come, when he muſt yeeld
his life to ſhamefull fall:
His necke to foes forſaken quite,
and wretched wanting all.

[a] Tantalus as the Poets feigne, that for offending the gods, he ſtandeth in water to the verie mouth, and yet cannot drinke.

[b] Siſyphus turneth a ſtone towards the top of the hill, which euer ſlideth backe againe.

[c] Titius is ſhot and pearced with an arrow for his filthie luſt.

[d] Ixion, is tormented on a wheele in hel, for vnreuerent boaſting.

Tibul. li. 10.

CHAP.

CHAP. XXVI.

VVe ought to confeſſe and ſubmit our ſelues to the power, mercie, and will of God: to eſchew contention, to retaine contentation, and to pray for ſtrength and opportunitie, to performe our duties.

This wee may therefore walke ſafely through the troubleſome Sea of this mortall life, it is right neceſſarie, that we acknowledge not only that god is, but also that God is moſt ſtrong, ſufficiēt, omnipotent, and euerlaſting, to whom onely, and that iuſtly, is aſcribed all power, all riches, all wiſedome, all ſtrength, all honour, all glorie, all praiſe. Next, it is neceſſarie that we beleeue and confeſſe, that the ſame God for the ſake of his ſonne, is good to *Iſrael*: that is, to vs his faithfull and elect children: in the ſenſe whereof, we are right worthily occaſioned to loue him with *Abraham, Dauid, Iohn, & Marie*, and other his Saints, with all our heart, with all our ſoule, with all our mind, with all our ſtrength, & to ſing in good harmonie with thoſe heauenly ſouldiours Δόξα ἐν ὑψίστοις θεῷ: *Glorie be to God on high*. Thirdly, it is neceſſarie that wee humbly ſubmit and yeeld our ſelues wholy to the power, will, and mercie of this our God, to permitte and ſuffer him moſt gladly to guide vs, to gouerne vs, and all our affaires, to deale for vs, to vſe vs and our miniſterie and labours in all things, and in all ſort, as it ſhall beſt pleaſe his heauenly grace at all times and ſeaſons: knowing right well, that hee will in mercie ſo prouide in the

1. The beſt way to walke in, without danger.

2.

Luke 2,14.

3

the diſpoſition of his graces towardes vs, that all things ſhall worke together for our good, if we loue him, feare him, and depend on his mercy. And ſurely howſoeuer the maligne world ſhall iudge or imagine of the viſites or workes of God, we that are thus taught of God, do know moſt aſſuredly, that this is the beſt wiſdome in the world, to ſhrowde our ſelues vnder the wings of his prouidence and protection against the fraile & chaungeable things of this vaine life, therein to reſt contented with the lot which ſo ſhall pleaſe God to appoint vs in the ſame; and to expect through faith and hope a bleſſed ende of our loue and labours, euen in the middeſt of the horrible confuſions of this world, in the which no man liuing wanteth his croſſe; and through the which, the godlie take vp their croſſe and follow Chriſt, with patient minds, towards the goale of eternall life.

The beſt wiſdome.

2 They that haue ſo learned this wiſdome, that they vſe to make proofe thereof, liue not in loathing of their owne eſtates and conditions of life, nor do they intrude on the vocations of others: they do not affect the Seas, whoſe calling is, to liue on the lande, but be well pleaſed with that lot and life, which the Lord hath called them vnto in his feare. They in good ſort reſemble thoſe auncient gratefull men of the golden world, who being ſchooled by *Iuſtice*, and not acquainted with pernicious brawles, contentions, ſeditions, and thoſe common maladies of the ſtopped age (as the Poet ſaith) did (vnder the rule of *Iuſtice*) liue contented with that which they had. Of them thus writeth *Aratus*:

The gratefull men of the golden age.

4. *Eſd*. 9. 19.

Men ſimplie liu'd vntempted, remou'd
from hurtes of raging Seas:
They brought not ſpoiles from far in ſhips,
but beſt themſelues did pleaſe.
With Oxe and ſoile, to till the ſoyle,
for worthie Iuſtice then,
Did miniſter aboundantlie,
to theſe right gratefull men.

dorme ſ' aſen. &c.
Aret ſolen. 63

And truſte, if we Engliſh men were ſo well learned in this wiſedome, as we ought to be, we would not groane for innouations, & the alteration of the religion, ſtate, gouernment, and lawes conſtituted, prouided and eſtabliſhed within this Realme. The which we cannot but acknowledge for good, godly and profitable in all equal cenſure & reaſon, howſoeuer it be, that fraile men through their imperfections and infirmities doo faile and offend in the due execution and right performance of the ſame. Neither is it meete, that the negligence, defects and offences of thoſe men ſhuld occaſiō the things which of themſelues are ſo good, honeſt, and profitable, to be condemned and contemned for naught and vngodlie: as neither the tranſgreſſions, negligences, ſinnes, defects and offences of men, againſt the diuine lawes of the Lord, ſhould cauſe them to be cōdemned and reiected: for though there was neuer any man which yet fulfilled that lawe (Chriſt onely excepted) and the executioners thereof haue failed beyond all meaſure in that which of them was required, yet may we not ſay that the lawe of God is therfore imperfect, or vniuſt, ſeeing that the default

Indeed, the faults which be, are of the negligence and corruption of them that ſhould execute the Lawes, and not in the lawes which are prouided in our land.

is not found in the lawe: but in them onely, that ſhould either obſerue the ſame, or puniſh the tranſgreſſours thereof after their deſerts. And indeede heereof *Salomon* complained, but healpe it he could not, albeit he was the chief Magiſtrate ouer the cõmon-wealth of *Iſrael*: namely, that *Impietie could not be fully corrected, nor all things which were amiſſe could be reformed and amẽded by the Iudges.* The Lawes were godlie, and officers were appointed to execute thẽ accordingly: howbeit, ſinne increaſed daylie, neither was there founde a ſufficient remedie againſt the ſame. Therefore, that onelie which might be done, he did: ỹ which was incurable, he was forced to leaue, & cõmit vnto the lord, to be corrected and amẽded after his diuine wil, & not as a man would.

Solomon could not amend al faults in the commõwealth, a cauſe of his complaint *Eccleſ.*3.16. and 4.1.

3 Wel then, let vs learne wiſedome of King *Salomon* in this point, let vs not deſire thraldome in the leath of our libertie, nor pull that miſerie on our heads againe through our owne murmure and diſcontentation, out of the which it hath pleaſed God (not of our deſerts, but of his mercie in Chriſt) to deliuer vs: but rather, let vs vſe our libertie in contentation, and obſerue thoſe good things, as the bleſſing of God with thankes-giuing, leaſt that through our diſcontentation and vnthankfulneſſe we be depriued of them, and brought into the bondage of *Egipt* again, where vnder the heauie hands of cruell taſke-maiſters, wee ſhall be conſtrained to ſighe and groane without any comfort or eaſe: that thereby, we may at length learn to know & *diſcerne* the right difference betweene the ſeruice of the Lord who in mercie ſaueth vs, & the thraldome of worldlie Tyrants, which ſeeke to captiue and deſtroy vs,

Good counſaile to be followed: Be content with the ſtate and ſeeke not an alteration.

without all mercie or compaſsion. And this beeing ſpoken, I would gladly intreate the right Christians, and true Subiects to the Lords Annointed (without all diſdaine) not onely to record, or at the leaſt, once againe to remember what things they haue eyther read or heard in this diſcourſe, and ſuchlike bookes of inſtruction, admonitiō and cōfort: but alſo wold euery day before they ſleepe or take reſt, call their owne waies into remembrance, and duly examine their owne actions, their owne words, their owne thoughts. In the which, if they haue doone well, and as it beſt became them, they may both reioyce, and continue therein with thankfulneſſe to ẏ Lord, that hath giuen them the abilitie and opportunitie ſuch things to effect. But if they haue faulted, tranſgreſſed, or neglected dutie therein, to the diſhonor of God, to the hurt of their neighbors, to their own diſcredit and ſhame, they may then be ſorie, repent, and endeuour without delay, to correct, amend and recompence that, wherein they haue faulted & offended. To this purpoſe, I gladly remember (as we ſhould not refuſe that which is good) and that golden counſaile and wholſome inſtruction of *Pithagoras* to his ſcholers, conteyned in theſe verſes.

VVhat men ſhould euery day thinke on and performe

Pith. claud. Mino. in Alcuat. *Emb*. 17.

See, that thine heauie eyes, to ſleepe,
at night be not afforded:
Vntill the deedes of all that day,
three times, thou haſt recorded.
VVhat haue I done, not as I ſhould?
Or what, which ſhould not bee?
Or, what neglected I, to day,
which well pertain'd to mee?

Three very profitable queſtions for euery man to aske of himſelfe.

4 But now, becauſe that (whiles we bee in this world) through our owne praue affections, and wicked imaginations, which wee haue brought with vs from the wombe of her that conceiued vs in ſinne (whereon the enemie of our Soules prayeth greedilie, and ſeeketh to drowne vs in deſtruction) we cannot doo that which is good, and that which the Lord requireth of vs: but that all our ſufficiency commeth to vs from the Lord God, who onely maketh Saincts of them which were conceiued in ſin and borne in vncleanneſſe: and maketh true Chriſtians of them which were ſometimes as ſheepe going aſtray, by the vertue of his ſpirit, regenerating them in the bloude of his Sonne our Sauiour, in whoſe name onely hee willeth vs to call and come vnto him in all our afflictions: it is both good and neceſſarie that we inuocate his holy *name*, and pray vnto him (through our Mediatour Chriſt) that hee will vouchſafe to graunt and giue vnto vs, all thoſe healps (in the performance of our duties) which by nature we cannot haue. This is an exerciſe which the Lord himſelfe commanded, which Chriſt & his Apoſtles and Martyrs haue vſed and commended vnto vs, and which hath many firme promiſes of conſolation and ioyfull effectes in the word of God.

Inuocation and prayer neceſſarie for all men.

This is that, which is a ſacrifice to God, and to him a pleaſure. A plague to the diuell, and to him a paine. An healpe to man, and to him a comfort. This is that, which is a preſeruatiue againſt all tẽptations: a comfortatiue to confirme our heartes: an inkindling of our zeale to godlineſſe: a rauiſhing of our minds with the loue of celeſtiall things. This is a defence for vs againſt them that ſeeke to ſeduce vs: a ſtay for our faith: a way to come by that which we want: a keye to open the locke that ſhutteth vp euery good bleſſing: this is the vp ſhotte of that *complete Armour* of proofe, wherewith the Apoſtle would, that the right Chriſtian ſouldiour (and ſo the prophet proteſtant) ſhould be furniſhed. *Epheſ.* 6. 18. Therefore, al ye that be fathers, traine vp your children in this holie exerciſe: ye that bee maiſters, doo the like vnto your ſeruants. All ye that be Chriſtians (of what eſtate, condition or degree ſoeuer ye bee) be ye occupied in this ſeruice.

5. There ſhould no place keepe you from this ſeruice of God: there ſhould be no ſocieties, nor companies, that ſhould hinder you (*for not onelie in* word, but alſo in a godlie wel-wiſhing prayeth the godlie, and their ſighes, groanes and thoughts are heard vnto the Lord well inough) whether we be in the temple with *Hanna*, or in the houſe with *Cornelius*, or on the toppe of the houſe with *Peter*, or in the denne with *Daniell*, or in the dungeon with *Ieremie*, or in the ſea with *Ionas*, or in the place of execution with *Stephan*, or in the garden with Chriſt, or in the way with *Abrahams* ſeruant, either priuately alone, or publiquelie with others, lette vs not omitte this holy worke: for this is good and acceptable to the Lord: ſo it be done in faith. And as we muſt bee thus exerciſed euery where, ſo alſo at all time and times, both night and day, with that bleſſed man, *Pſal.* 1. 2. not onely in aduerſitie, when we haue ſorrow, neede ſickneſſe, affliction, trouble and miſerie: but alſo in proſperitie, whē we be in health, wealth, ſafetie, peace, hearts-eaſe and felicitie. Not onely in

The place of prayer.
Pſal. 50. 15.
Baruc, 6. 5.

The time,
1 *Tim*, 28.

age

In age.

In youth.

*Eccles.*12.1.

Ephes 6.

age when we ſhalbe creeping towardes the graue, and poaſting to our long-home, and ſo moued to record our wretched peregrinatiō through this vale of miſerie in wofulneſſe: but alſo in youth and luſtie age, when we haue yet the flowers of our life greene and cheerefull in our hands, and are crowned with roſe-buddes and freſh garlandes on our heads, whatſoeuer our eſtate and condition bee in this world. This is the meaning of *Salomon* where he ſaith: *Remember thy maker in the daies of thy youth:* and th'entent of *Paule*, when he biddeth vs to *pray alwaies.*

VVhat we ſhould aſke.

The ſubtiltie of Satan.

Noah.

Loth.

6 When it ſhall pleaſe God to exerciſe vs with trouble and affliction, let vs pray vnto him, that in patience we may be able to wade through the tediouſneſſe thereof, without fainting. Againe, in proſperitie and peace, let vs pray, that we grow not ſecure, and forget our maker, and that we looſe not all that, by flattering proſperitie, which hard aduerſitie is not able to take frō vs, for ỹ aduerſarie of our ſoules dealeth ſubtilly and ſuggeſteth mightilie: he dooth moue them to murmure, whom the lord afflicteth: and he tempteth them with preſumptiō, whom the Lord enricheth with benifits. Thus did he aſſault *Noah* with drunkenneſſe, whome the great deluge could not drowne, and inflamed *Loth*, with the luſt of inceſt, whom the fier of *Sadome* could not burne. And in this time, the number of them is not ſmall, that though when they ſuſteine trouble by ſea or by land, promiſe many things to bee performed vppon their deliuerie, do notwithſtanding that, when they arriue into the hauen of reſt & tranquility, forget al, and make ſhipwracke of greater treaſures then the

wealth of this world. Moreouer, whē we be yong, let vs pray, that our youth deceiue vs not: & when we bee olde; that our elder yeares make vs not to murmour againſt God, and ſo bee vnreadie to doo our dutie: for as Sathan is ſubtill, ſo letteth hee not to ſearch the inclination and diſpoſition of euerie man. If men be inclined to pleaſures, with pleaſures will he adulate them: if men be likely to be daunted with aduerſitie, then in aduerſitie will hee prooue them. If men be diſpoſed to preſumption, he will tempt them to preſume. If they be weake and fearefull, with feare and deſperation he will endeuour to deſtroy them. If they be niclined to couetouſneſſe, then with couetous deſires will he tempt them: if to malice, then with malice: if to wrath, then with wrath: if to pride, then with pride, and ſo forth, vnto all the which motions the fleſh is ſubiect, & the enemy is ſtrōg to allure the minds of mē, inſomuch, that without faithfull praier, the good motions of the ſpirit wil be ſuppreſſed in them. Therefore let vs pray in the ſpirit, and pray with vnderſtanding at all times, in all places, and ſo ſhall we expell him that is ready to harbor in our hearts to hurt our ſoules.

How Sathan dealeth.

7 Let vs pray vnto God for the ſafetie, health and proſperitie of our moſt gracious and ſoueraigne Princeſſe, and for the wealth of all them that bee put in authoritie vnder her (as the Apoſtle exhorteth) that wee may leade a quiet and a peaceable life in all godlineſſe and honeſtie: for that is good and exceptable in the ſight of God our Sauiour. Let vs alſo pray for the peace & godly proceedings of the Paſtours, and all the true profeſſours of Gods holy word: that vtteraunce may bee

For whome we muſt pray.

giuen vnto them, that they may open their mouthes freelie to vtter the ſecrets of the Goſpel, that therin they may ſpeake freelie as they ought to ſpeake. Let vs pray & make interceſſion and giue thanks for all ſaincts, and for all men. Let vs pray for our ſelues, that wee may not be lead into temptation, but may be deliuered *from that euill* (I meane the diuell) that our faith fayle vs not: but that it may bee increaſed, confirmed, fructified and fortified: that we beleeuing in Chriſt, may not be ouercome, but get the victorie, and *be accounted worthie to eſcape al thoſe things that ſhall come, and may ſtand in great conſtancie before the ſonne of man.*

ἀπὸ τοῦ πονηροῦ: That is, from the diuell.
*Mat.*6.13. *and* 13.19.

Then moſt aſſuredly the Lord our God (for the loue and merite of his Sonne) who hath both commaunded vs, and taught vs to pray, and promiſed to graunt the requeſts of his Saints (being vnto him as moſt *ſweete Odours powred out of golden vialles*) will graunt vs for , and towardes the performaunce of that which he requireth, his holy Spirit, *the Spirite of wiſdome and vnderſtanding: the Spirit of Counſaile and ſtrength: the Spirit of knowledge; and of the feare of God:* to our exceeding great Conſolation and Contentation in this World: and after this painefull Peregrination, when the happie day of Refreſhing commeth, at the ioyfull *reſurrection* of the Righteous, we ſhall bee contented with that eternall Societie and Sacietie of the Sonne of God our Sauiour, and higheſt Contentation.

*Apoc.*5.8.

8 Lo! Theſe bee the ſoueraigne Simples whereof being thus collected and compounded, I haue confected this *Preparatiue to Contentation.* I doubt not, but that (by the good grace of God, the vertue

The Epiphonema and vſe of this Preparatiue.

thereof

This Preparatiue is to be applied.

1 To the diſcontented perſon

Luk,15.25.

thereof being well applied, will ſomewhat allaie and abate the inſolencie and courage of thoſe diſcontented perſons, who (in their madde moods and ſtrange conceits and opinions) do yet ſtay without the doore of the houſe, with that angry Elder Brother of whome Chriſt hath ſpoken in the Goſpell, and haue not bene willing, nor would be perſwaded to enter into the houſe of ioy and contentation, with the yonger Brother: but rather prepare themſelues in high diſpleaſure to fight againſt the Lord, againſt the Lords annointed, and againſt all charitable Chriſtians, as profeſſed enemies to all peace and Contentation.

2 To the true chriſtian proteſtant

Secondly, I truſt in the Lord God, that the right Chriſtian Proteſtant, which contemneth the lewde world, and is *ſtronge in the Lord*, *and in the power of his might*, will imbrace and apply this Preparatiue, whereby the ſooner he may be comforted, ſtrengthened, inſtructed and encouraged to ſtand faſt, to proceed well and proſper in his holy faith and profeſsion againſt the diuel, and againſt the bitter taunts and wicked practiſes of Sathans ieaſting fooles: I meane the vngodly deryders of religion, and contemners of holy diſcipline.

3 To the true ſubiect.

4 To euerie Chriſtian.

Thirdly, I perſwade, that all the true hearted ſubiects will be the readier by the operation of this confection, to *imbrace brotherly fellowſhip, to feare God and honour the Prince.* Finally, that euery true Chriſtian (in his ſeuerall vocation and place) will hereby alſo the ſooner be moued to *walk on wiſely, honeſtly, and worthily* in the way of the Lord, towards that *chiefe Good*, and *higheſt happineſſe*, where the Lord Ieſus liueth and raigneth for euer with God the Father, and God the holy Ghoſt, in perfect Contentation.

To the which three perſons and one moſt mightie God *Iehouah*, be worthily aſcribed, all bleſsing, all glorie, all wiſedome, all thanks, all honor, all power, and all Contentation for euermore. Amen.

FINIS.

Gen. 9. 27.

God perſwades or allure Iapheth, *that he may dwell in the Tentes of* Shem: *and let* Canaan *be his ſeruant.*

A Christian Confession and Prayer, *for Contentation.*

O Lord God of hoasts, Creator, protector and preſeruer of mankinde, which loueſt Righteouſneſſe and hateſt iniquitie: we doe here acknowledge and confeſſe before thee, and before the face of all thine holy Angels, that (notwithſtanding thy manifold bounties, benefites and bleſsings powred forth on vs) we haue greeuouſly ſinned against heauen and before thy Maieſtie: wherein we haue both declared our horrible ingratitude towards thee, and right worthily deſerued to be ſhut out from thy preſence, and to receiue and feele all thoſe troubles, vexations, plagues, and miſeries, wherewith for ſinne thou art wont in thy iuſtice to paine, vexe, and torment the children of men: and that were it not of thine owne good loue and endleſſe mercies (in the merite of thy Sonne Ieſus our Sauiour) it could not be, but that (according to our deſerts) we ſhould ſuddeinly periſh, & be caſt away for euer. For (alas) vnto vs, and vnto euery one of vs belongeth nothing elſe, but wrath, ſhame, and deſtruction.

Howbeit, ſeeing that it belongeth not onely to thy Iuſtice to puniſh ſinners: but alſo to thy mercie, to pardon them that repent and turne vnto thee: and that thou art the ſame God which taketh no pleſure in the death of a ſinner, but rather wouldeſt, hauing ſhould conuert and liue, and to that ende haſt both called, excited and prouoked vs, to beleeue in thee, to come vnto thee, to pray vnto thee, to repent, and to hope for pardon in thee. We be heartely ſorie (O Lord) for all our miſdeeds, and in all humilitie doo caſt our ſelues downe vnder thy footeſtoole, yet ſo, as in the name of thine Holy Sonne Ieſus (in whom we beleeue, and on whom we depend) we hope to finde grace. Let it be thy good pleaſure therefore (moſt gratious God) to accept vs cloathed in the white garment of his innocencie and righteouſnes, for we haue no cloathes of our owne to couer our naked bodies and ſinfull Soules, and to ſhrowde vs from the ſtormes of thy fearce wrath, againſt the which, all the wiſedome, righteouſneſſe, holineſſe, power and pollicie of man, ſhall be but as thoſe fig leaues wherewith *Adam* couered himſelfe when he had ſinned. We beſeech thee to behold vs in thy Sonne our Sauior, to conſider our miſeries, to thinke vpon vs for the beſt, to conuert vs, that we may be conuerted: to forgiue vs all our ſinnes, the cauſes of all our miſeries, and to receiue vs gratiouſly. Then (as we be moſt bounden) we wil offer vp vnto thee the Calues of our lippes, we will take the Cup of Saluation, and cal vpō thy name: we wil yeeld thee the ſacrifice of Righteouſneſſe, and put our truſt in thy mercy: we will glorifie thee in thy Sonne. O moſt mercifull God, take away from amongeſt vs, all thoſe vnhappie opinions, Sectes, Seditions, Sciſmes, vaine queſtions, idle diſputations, genealogies and ſtrifes about words: and all wicked Contentions and thriftleſſe Diſcontentations, which ſpringing vp of mans pride, ambition & malice, ſo much diſquiet the tranquilitie of the Church, and diſturbe the peace of thy people: and in ſteed thereof, confirme in our hearts the truth of thy Sonne, Chriſtian Faith, Humilitie, Charitie, and the peerleſſe Peace of his Goſpel: that therof we may take delight: that therein we may meditate continually: that thereby we may edifie & prouoke one another in thy feare, with good Contentation. O Lord, ſaue and deliuer vs from that wofull and deadfull Woe, vnto the which the inhabitors of the Earth and of the Sea, are (by a iuſt decree) ſubdued, through their wilful vngodlines and preſumptuous ſinnes, prouoked by the horrible rage of that diuell, which is come downe vnto them with ſo much the greater furie, by how much the nearer he draweth in his diſsipation and end. Graunt alſo (O good Father) that though this laſt attempt of the enemie be fearcer then the former, by the which, he now aſſayeth to touch thine Annointed, to harme thy Prophets, to quench out the light of Iſrael, and to deface the glory of thy Sonne Ieſus: yet, that the fall and deſtruction of this deadly enemie, and of all his miſchieuous miſcreants, may ſoone and ſodeinly ouertake both him & them to their endleſſe woe and diſcontentation. But that (on the other ſide) thy Grace and Mercy may ſhine towards thy faithfull hand-mayden *Elizabeth*, our moſt excellent Princeſſe, and to all vs her Graces obedient ſubiects, and thy deare children, that thereby both her Princely Maieſtie, which feareth thee, and alſo we which honor thee, and which to her Highneſſe be obedient, may ſo poſſeſſe our ſoules in the middeſt of the troubles of this wretched life, and ſo wholie dedicated to ſerue thee, in trembling and feare, that we may reſt vnder the ſhadow of thy wings, to the praiſe of thy moſt holy Name, to the ſweet comfort of our ſoules, and to our higheſt Contentation; in Ieſu Chriſt thy Sonne our Sauiour,

Amen.

A Chriſtian Memorandum for all perſons, that they order and content themſelues, in their ſeuerall *vocations and places.*

YE *Noble Princes* which do raigne
as goddes, by Gods good grace:
Be wiſe: with Right and Equitie,
Adorne your Princely place.

Ye *Magiſtrates*, and *Elders* all,
be learn'd, vprightly deale:
Within your chage to benefit
the Church and Common-weale.

Ye *Paſtors*, watch, feed wel your flocks,
and faint not for the paine:
In holy life, and doctrine true,
inſtruct them, to their gaine.

Ye *Gentlemen*, right vertues hold,
let land, and auncient rent:
Mainteine your port, and families,
liue well, and be content.

Ye *Lawiers*, that mens rights defend,
deale truth in lites of lawe:
Let neither lucre, fauour, fee,
your hearts from Iuſtice drawe.

Ye practized *Phiſitians*, whom
the payned patients neede:
Regard mans life, before your gaine,
in conſcience, take good heede.

Your cunning hand *Chierurgians*,
aduiſe: and haue an eye:
That ſalues ye frame right to the ſores,
and ſoundly them apply.

Ye valiant *Captaines* with your bands,
direct them to the right:
Diſtribute them the lawfull pay,
encourage them to fight.

Ye common *Souldiers*, ſee to this,
oppreſſe none in your rage:
Accuſe not any wrongfully,
be pleaſed with your wage.

Ye *Husbandmen*, on husbandry
your wit and power employ:
Ye *Swaines*, your wayns with Oxe direct
a right, without annoy.

Ye *Merchants*, vſe your Merchandize
and iuſtly buy and ſell:
Ye *Saylers*, rightly raunge the Seas,
and nought but truth d'ye tell.

Ye *Crafts-men* and *Artificers*,
your conſcience ſo entreat:
That to your Crafts and manuall Arts,
ye ioyne not vile deceat.

Ye *Subiects* all, obey your Prince,
ye brethren, liue in loue:
Ye *Neighbours* eke, be brethren like,
in feare of him aboue.

Ye *Husbands* loue your wiues, and them
their honour true afford:
Ye *VViues* be ſubiect, and obey
your husbands in the Lord.

Ye *Fathers*, nourtour well your ſonnes,
nor them to wrath conſtraine:
Ye *Children*, honour Parents well,
and that ſhall be your gaine.

Ye *Maiſters*, to your ſeruants yeeld
their iuſt and equall right:
Ye *Seruants*, ſerue your maiſters with
all gladneſſe, to your might.

Ye *Proteſtants*, defend the faith,
by proweſſe of pietie:
Proteſt the Truth, and ſtriue t'attaine
through Chriſt the heauens hie.

Ye *Chriſtians* all, learne ye of Chriſt
to ſerue the Lord: and frame
To vſe the creatures rightfully
in th'honour of his Name.

For God his Creatures at the firſt
with wiſedome did prouide
For man, them not t'abuſe, but t'vſe
in life, with godly guide.

And with the ſame, to euery one,
he iuſtly doth commend
A due vocation in this wor*l*d,
for good and perfect end.

And therein, verilie, content
he would, that men ſhould liue.
In Chriſtian peace, and thankfully,
all Glorie to him giue.

In ſumme, *feare God, obſerue his lawes,*
(O man) and *gratefull bee:*
For lo, this is that totall ſumme,
which God requires of thee.

And this thou maiſt (indeede) performe,
if onely thou haſt faith:
Combin'd with hope, and Charitie,
in Chriſt: (as Scripture ſaith)

Which done, thou ſhall account in fine,
thy time not vainely ſpent:
When thou ſhalt find Eternall Ioies,
with Chriſt, thee to content.

O *Father* grant this of thy grace,
O *Sonne*, we pray ſupply
All our defects: O *holy Spirit*
keepe vs continually.

Keepe well thy Church ſo deerely bought,
our noble Princeſſe ſaue:
Preſerue the Realme, and graunt (good Lord)
thy peace that we may haue, *Amen.*

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FINIS.